

AWAKE **to The Call of** **ISLAM**

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AMR BIL MA'ROOF NAHY ANIL MUNKAR – THE ABANDONED ROLE OF THE ULAMA

Amr Bil Ma'roof – Nahy Anil Munkar (Commanding righteousness and forbidding evil) is a sacred obligation on every Muslim. It applies to people in varying degrees depending on the degree of jurisdiction they have over their subordinates. Regarding this sacred obligation, it is mentioned in the Hadith narrated by Hadhrat Abu Dardaa' (radhiyallahu anhu): "Command righteousness and prohibit evil. If you refrain (from this duty), Allah Ta'ala will appoint over you a tyrannical ruler (or government of oppression). Then this tyrant will show no respect for your elders nor mercy to your little ones. Then (when this calamity has been imposed on you) your pious people will make dua, but it will not be accepted by Allah Ta'ala. You will cry to Allah Ta'ala for help, but no help will be forthcoming. You will then repent and seek forgiveness, but this too will not be accepted."

Allah Ta'ala revealed to Nabi Yusha' (alayhis salaam) who was a Nabi of Bani Israaeel: "I shall be destroying 40,000 pious people of your nation and 60,000 transgressors." Hadhrat Yusha' (alayhis salaam) enquired: "O Allah! The destruction of the evil ones (with punishment) is understandable. But why shall the pious also be destroyed?" Allah Ta'ala revealed to him: "They did not become displeased on the occasions of My Displeasure, but they would answer the invitations (of the transgressors) and eat together with them."

This narration is a dire warning for those Ulama who associate, mingle and co-operate with transgressors. In socialization with transgressors, the Ulama maintain silence in the face of evil perpetrations, and abandon their obligation of *Amr Bil Ma'roof*. In addition to condoning the misdeeds of the transgressors, the participation of the Ulama is a stamp of

approval and a licence for the misdeeds of the public. Consider the example of weddings. The Maulana/Imaam is fully aware that after the Nikah a haraam wedding reception will be taking place at a haraam venue such as a public hall. Yet, the Maulana Sahib, in defiance of Allah's command to propagate the Haqq, performs the Nikah and even presents a pretence of naseehat by way of a lecture. In fact, after the Nikah he too hurries off to the haraam hall to participate in the accursed function. The semblance of 'separate' arrangements made for males and females are simply stratagems of self-deception to hoodwink the stupid 'maulanas' who are participating in the evil event.

Fully aware of the misdeeds occurring around them, these 'scholars' of evil consume the accursed food with much relish and like co-operating devils maintain silence. With regard to such participating learned men, Rasulullah (sallallahu alayhi wasallam) said: "*The one who maintains silence on an issue of the Haqq is a dumb shaitaan.*" A salient aspect of this criticism is that Rasulullah (sallallahu alayhi wasallam) did not compare the silent condoner of *baatil* with a 'dumb shaitaan'. He proclaimed such a pillager of Haqq to be a *veritable shaitaan* – a proper devil. This is the malady which is gripping most Ulama of this era. They all acquit themselves in the capacity of *Dumb Shayaateen*.

Some such *dumb devils*, to soothe their conscience, justify their silence with the fancy argument of '*hikmat*' (wisdom), which in reality is satanic diplomacy of the category known as *Talbees-e-Iblees* (Deception of Iblees). The argument of silence in the face of *baatil* does occasionally have validity. It will be permissible for an Aalim of the Haqq to maintain silence if the consequence of his *Amr Bil Ma'roof* is physical harm to himself or when experience has convinced him that *Amr Bil Ma'roof* has become a redundant and a futile exercise

or when the audience flatly refuses to listen, and engage him in nonsensical debates of kufr.

The ‘silent scholar’ who has been branded a ‘*dumb shaitaan*’ by Rasulullah (sallallahu alayhi wasallam) is one who condones the *baatil* by his participation, socialization and fraternization with the flagrant transgressors. If an Aalim of Haqq lacks the courage to proclaim the Haqq due to the weakness of his physical or mental constitution, then the least he is required to do is to enter into the weakest category of Imaan. This third grade weak class of Imaan described by Rasulullah (sallallahu alayhi wasallam) is true aversion in the heart for the evil which is being perpetrated by the transgressors. The aversion of the heart will be genuine only if the Aalim dissociates from the transgressors. To believe that aversion for evil can coexist with participation, socialization and fraternization is a massive devilish deception. In fact it is so massive and so glaringly ludicrous that the Maulana Sahib who participates in the haraam functions and activities of his paymasters or of those whose favours he pursues, deep down in his heart understands the *butlaan* (falsity) of this palpably stupid and satanic excuse.

The alarming problem nowadays is that this last stage of Imaan described by Nabi-e-Kareem as *Adh’aful Imaan* (the weakest of Imaan), has also been eliminated from the hearts of innumerable Ulama. It is precisely for this reason that a professed Aalim is comfortable to worship with kuffaar priests under the cross of shirk and kufr. It is for this reason that a Mufti finds it wise to switch off the Musjid’s intercom system which enables ladies to listen to the bayaan while inside their homes. And, he does so with the express motive of enticing the females to come out in their droves to listen to his hollow and insincere ‘bayaan’ in the Musjid. In fact, he degenerates further into the rut of moral corruption and deviation by distributing

posters and pamphlets urging women to forget about the Qur'aanic prohibition and to emerge from their homes to listen to his *khuraafaat* (drivel) in the person, outside their homes, in the public. Truly, this so-called mufti is an active shaitaan worse than the '*dumb shaitaan*' who maintains silence when Haqq is trampled on.

And, it is for this reason that a Maulana can take boys and girls on a 'Fun-Day' trip to a zina resort, and educate them in the wiles of the different categories of zina while himself indulging in such zina with the girls he is escorting. And, it is precisely for this reason that so-called Ulama are able to accommodate themselves on the satanic 'shariah boards' of the riba-capitalist banks. And, it is for this very reason that the ulama-e-soo' actively propagate by word and deed, the abandonment of Hijaab for girls and female staff at institutions which are satanically and deceptively dubbed 'Islamic schools' whereas these hybrid outfits are schools of *shaitaaniyat*.

The list of condonation of evil by the Ulama, of their participation in evil, of their conniving with evil, of their promotion of evil and of their digging the very foundations of Islam is lengthy. We have cited a few examples to illustrate that in our era it is not only an issue of abandonment of the sacred obligation of *Amr Bil Ma'roof Nahy Anil Munkar*. It is an effort to demolish Islam by the very personnel who are supposed to be its guardians and defenders. However, Allah Azza Wa Jal will at all times deem appropriate by His Wisdom, field in the arena of the conflict between *Haqq* and *Baatil*, a tiny group of Stalwarts of the Haqq who suffices for the myriad of *Ahl-e-Baatil* who are engaged in marauding and slaughtering the *Haqq*. Thus, the vile machinations of Shaitaan with his human helpers, especially the ulama-e-soo', will never succeed in their nefarious missions of corruption.

A genuine Aalim of the Haqq who abstains from *Amr Bil Ma'roof Nahy Anil Munkar* on the basis of reasons which are genuine and valid in the Shariah, cannot be slated. In this regard, is the example of Hadhrat Sufyaan Thauri (rahmatullah alayh). Whenever he would pass through the marketplace, he would ensure that he fulfils the rights of the road and of the marketplace. Among the rights of the marketplace is the proclamation of the Haqq. He would always execute the duty of *Amr Bil Ma'roof*. After some time, he abandoned this practice and would pass by silently. When some concerned persons queried the reason for his silence, Hadhrat Sufyaan responded: "A tiny fissure had appeared in the Deen (through which evil began filtering). I endeavoured to block this fissure (with *Amr Bil Ma'roof*). But now, the gap is so massive that an ocean of evil is rushing through. Who has the ability to stem this huge deluge?"

Apes and Swines

Hadhrat Abu Umaamah (radhiyallahu anhu) said: "On the Day of Qiyaamah some persons of this Ummah (i.e. Muslims) will rise as apes and swines. This punishment will be the consequence of their association and mingling with the flagrant transgressors. They would not prevent them from their evil acts of transgression despite having had the power to do so." Commenting on this Hadith, Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: "When this will be the condition of those who had associated with the transgressors, despite them not having committed the sins, then one can imagine what will be the state of those whose limbs had refused to refrain from the actual deeds of sin. We seek the mercy and protection of Allah Ta'ala."

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) narrated the following episode: "In Bani Israaeel there was an Aalim who would give discourses to people. Men and women would

assemble at his home where the Aalim would sit on a high platform to deliver his discourse. Once the son of this Aalim glanced at a beautiful woman in the gathering, and he made a sign to her. His father, seeing this, said: 'My son, have patience!' As soon as he had uttered this mild rebuke, he (the Aalim) fell from his platform, breaking some of his bones.

Allah revealed to the Nabi of the time to convey to the Aalim: 'Never shall I create a Siddique in his progeny. For My Sake, he displayed such mild displeasure that he only said to his son: 'O son have patience.'

The lackadaisical attitude of the Aalim when Allah's command was flouted by his son was intolerable to Allah Ta'ala, hence the severe punishment. It was expected of him, being an Aalim acting as the Representative of the Deen, to have adopted stern admonition to impress the evil of the misdemeanour of his son. This is the sacred function of the Ulama. Much of the moral corruption in Muslim society is the consequence of abstention from *Amr Bil Ma'roof Nahy Anil Munkar* by the Ulama, as well as flagrant participation in evil and transgression by the Ulama. Not only have the Ulama by far and large abandoned the obligation of *Amr Bil Ma'roof*, they are in fact actively organizing evil and participating in acts of flagrant *fisq* and *fujoor*. Abstaining from *Amr Bil Ma'roof*, they audaciously issue licences for the perpetration of evil and transgression. The Hadith narrated by Hadhrat Abu Umaamah (radhiyallahu anhu) regarding apes and swines applies to numerous ulama of this era.

The avenue of *Amr Bil Ma'roof Nahy Anil Munkar* has been practically closed. The rare exceptions who uphold the standard of the sacred obligation are detested and despised. This attitude of abhorrence exhibited by the deviate 'scholars' for the upholders of *Amr Bil Ma'roof* is within the purview of the Hadith narrated by Hadhrat Huzaifah Bin Yamaan

(radhiyallahu anhu): *“There will dawn a time when people will prefer the companionship of a dead donkey than the company of one who practises Amr Bil Ma’roof Nahy Anil Munkar.”*

We have now entered this phase predicted in the aforementioned Hadith of Hadhrat Huzaifah (radhiyallahu anhu). The Deen has become forlorn and strange to even those who are supposed to be the Ulama. Predicting this state of corruption of the Ummah, Rasulullah (sallallahu alayhi wasallam) said: *“Islam began in a forlorn state. Soon will it return to that forlorn state in which it had commenced. Therefore, congratulations to the forlorn ones.”* Those who have been given the *taufeeq* to uphold the Standard of *Amr Bil Ma’roof* in these times of *fitnah* and *fasaad* have truly been favoured by Allah Azza Wa Jal Who has enrolled them in that noble Fraternity about whom Rasulullah (sallallahu alayhi wasallam) said: *“There will forever remain a group in my Ummah who will fight on the Haqq until the arrival of Allah’s Command (i.e. Qiyaamah). Those who oppose them and those who do not aid them will not be able to harm them.”*

The episode of the people of Nabi Yusha’ (alayhis salaam) is fearful. There is a great lesson in that episode for the Ulama who have abandoned *Amr Bil Ma’roof*. Their piety was of no avail. Their piety did not save them from Allah’s punishment which destroyed 40,000 pious members of the Ummah of Nabi Yusha’ (alayhis salaam). Despite their piety, their unforgiveable crime consisted of two evil elements: (1) Abstention from *Amr Bil Ma’roof* (2) Associating with the transgressors. Socializing and fraternizing with flagrant transgressors are capital crimes.

This type of socialization and fraternization is a rampant disease among the Ulama of our time. Their total abstention from *Amr Bil Ma’roof* has enhanced the audacity of the masses. Indulgence in many types of sinful activities have been

given the blessing by the ulama-e-soo' (evil ulama). Instead of prohibiting evil, they indulge in the evil in the company of the masses. They have thus opened up the Door of Divine Chastisement for the entire community.

Such ulama-e-soo', according to the Hadith, will make tawaaf of their extricated entrails on the Day of Qiyaamah. May Allah Ta'ala save us from His chastisement.

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THE FRAGRANCE OF TILAAWAT AND TAHAJJUD

Abdullah Bin Ghaalib (rahmatullah alayh) was martyred in Jihad. After he was buried, a wondrous fragrance of musk spread out in all directions from his grave. Every friend who saw him in a dream enquired: "Where is your abode?" He replied: 'In Jannat.' They then asked: 'What is the cause of the wonderful fragrance from your grave?' He answered: "It is the fragrance of the Qur'aan and Tahajjud."

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SAUM AND SALAAT

Rasulullah (sallallahu alayhi wasallam) said to Abu Zarr Ghifaari (radhiyallahu anhu): "O Aba Zarr! Should I not inform you of something which will help you on that Day (of Qiyaamah)?" Abu Zarr (radhiyallahu anhu) said: "Most certainly do so." Rasulullah (sallallahu alayhi wasallam) said: "*Fast on an extremely hot day for (your protection) on the Day of Resurrection. Perform two raka'ts in the darkness of the night for (warding off) the terror of the grave.*"

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THE SPACIOUSNESS OF THE GRAVE

Utbah Bin Mu-eet narrated: “I participated in the burial of Ahnaf. I descended into the grave. As I was placing the boards in order I observed the grave to be a vast space. As far as my gaze went, I saw the spaciousness of the grave. I drew the attention of my colleagues to this phenomenon, but they could not see what I was beholding.”

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NONSENSICAL TALK

“Not a word is spoken but by it there is a watchful guard.”

(Qur’aan)

Maalik Bin Dinaar (rahmatullah alayh) said: “Nonsensical talk hardens the heart of man; it makes his body lethargic and the means of *rizq* (livelihood) become constricted.” Yunus Bin Ubaid (rahmatullah alayh) said: “To refrain from one futile statement is more difficult than to fast a whole day. Wahb Bin Al-Ward (rahmatullah alayh) said: “*Aqfiyat* (safety) consists of ten parts. Nine parts are confined to silence and one part to dissociation from people.” Hadhrat Yahya Bin Muaaz (rahmatullah alayh) said: “When the soul becomes silent, the limbs become activated with piety.”

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EVIL TRAITS

Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) said: If in a man are nine virtuous attributes, but one evil quality, this one evil will overwhelm the nine virtues. He should therefore beware of the slips of his tongue.

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CLANDESTINE SINS

In the Zaboor, Allah Ta’ala commanded Nabi Dawood (alayhis

salaam):

“O Dawood! Tell Bani Israaeel to guard their eyes. Many people look stealthily with evil intent at their friends, then they humiliate them whereas they are worse than those whom they humiliate. But, I do not humiliate them. (Allah grants respite). O Dawood! A man conceals his sins from others. Can he conceal his sins from Me too? O Dawood! Fortunate are those people who refrain from committing sins in seclusion because of shame for Me. O Dawood! Tell Bani Israaeel: ‘You stare, and with your eyes you commit zina, thinking that I do not see you.’ O Dawood! I shall make known to the people the sins which a man (wantonly) commits clandestinely.”

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DESIRE FOR OFFSPRING

In the Zaboor, addressing Nabi Dawood (alayhis salaam), Allah Ta’ala says: “O Dawood! Do not yearn for offspring. Every child is not a benefit. Most children induce their fathers to become forgetful of Allah, and set ablaze their graves with the flames of fire.”

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THE ORPHAN

Addressing Nabi Dawood (alayhis salaam), Allah Ta’ala commanded: “O Dawood! Become an affectionate father for the orphan, I shall increase your rizq, and forgive your errors.”

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THE ZAKAAT OF KNOWLEDGE

Admonishing an Aalim, Hadhrat Ali Khawwaas (rahmatullah alayh) said: “O my Friend! Consider *Amr Bil Ma’roof Nahy Anil Munkar* (commanding righteousness and prohibiting evil) to be incumbent on you. This is the Zakaat of Ilm (Knowledge

of the Deen). Allah Ta'ala revealed to Nabi Dawood (alayhis salaam): *“When the Ulama abandon Amr Bil Ma’roof Nahy Anil Munkar, their awe will vanish from the hearts of the people. Then people of low morals will become fearsome. Those who remain aloof from people and remain silent about the faults of others are fortunate. Most fortunate is the one who leaves the warmth of his bed during the cold nights and communes with Me while all others are wrapped in their blankets. Most fortunate are they who honour Me and refrain from gazing at ghair mahaareem because they fear Me.”*

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ZINA — ITS MINIMUM PUNISHMENT

In the Zaboor it is mentioned that the minimum punishment for zina (i.e. zina of all kinds – of the eyes, tongue, mind and heart, etc.) is the elimination of spiritual glitter from the faces of the fornicators, and the depletion of barkat in their ages.

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“O Dawood! The sign of a man who is beloved to Me is that he speaks less and engages in abundance in Istighfaar.” – (Zaboor)

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A LESSON FOR THE DEVOURERS OF INTEREST

One day Hadhrat Maalik Bin Dinaar (rahmatullah alayh) went to visit a sick man. He could see that the ailing man was in his death throes. Hadhrat Maalik made the *talqeen* of the Kalimah to the man. But the man would only respond with the words, ‘ten, eleven’. Suddenly he said: ‘O Shaikh! There is mountain of fire in front of me. When I attempt to recite the Kalimah, the mountain begins to move towards me.’ When Hadhrat Maalik enquired from his family about the occupation of the man, they

informed him that he was a moneylender who used to devour interest.

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RAABIAH BASRIYYAH – HER LAST MOMENTS

Hadhrat Raabiah Basriyyah (rahmatullah alayha) was in the last stage of earthly life when Hadhrat Maalik Bin Dinaar (rahmatullah alayh) came to visit her. The following discussion took place in her last moments before departing from this earthly abode:

MAALIK: “What had caused distress to you in this world?”

RAABIAH: “Sin.”

MAALIK: “Do you desire anything?”

RAABIAH: “Yes, I desire Maghfirat (Forgiveness).”

MAALIK: “Do you desire anything from the world?”

RAABIAH: “I have been desiring fresh dates for the past 30 years, but have not ate any to this day.”

(Hadhrat Maalik thought): She appears to be a guest of a few moments. How can I obtain fresh dates in this little time? As he was thinking, a bird with a fresh date in its beak appeared and dropped the date near to Hadhrat Maalik. He took the date and presented it Hadhrat Raabiah. When she raised a query about the date, Hadhrat Maalik explained that a bird had miraculously arrived with the date.

RAABIAH: “Perhaps the bird plucks the date from someone’s orchard. It is therefore not proper to eat it.”

Hadhrat Raabiah (rahmatullah alayha) then ordered everyone out of room. Everyone left and the door was closed. After a short while, everyone outside heard a voice reciting the last verse of Surah Fajr: *“O Thou Soul at rest! Return to your Rabb*

pleased (with Him), and He pleased with you."

On hearing the voice reciting the aayat, the people entered and discovered that Hadhrat Raabiah (rahmatullah alayha) had departed from this world to reach her Beloved Rabb. On account of a doubt she refused to satisfy a desire of 30 years.

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THE IMAAM'S ERROR

If the Imaam in a three or four raka't Fardh Salaat forgetfully moves into the Qiyaam (standing) position instead of sitting in Tashahhud in the second raka't, then if he has already stood up (in Qiyaam), he should not return to Tashahhud when the Musallis exclaim: 'Subhanallah!' This is a common error. The Muqtadis remain seated in Tashahhud and exclaim: 'Subhanallah!', or "Allahu Akbar!". The Imaam finding himself alone in Qiyaam becomes confused and returns to the Tashahhud position. His return is an error. He should continue with the Salaat. The Muqtadis should not remain sitting when the Imaam is in Qiyaam. It is not permissible for the Imaam to return from Qiyaam to Qa'dah Ulaa (the first sitting position after two raka'ts). Sajdah Sahw should be made to compensate for the error.

However, if the Imaam commits the same error in the last raka't, then he should incumbently return to Qa'dah. Qa'dah Akheerah (the last sitting) is fardh. In this case too, Sajdah Sahw should be made.

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A LESSON FOR THE SULTAN

The Sultan summoned Hadhrat Junaid Baghdaadi (rahmatullah alayh) to his court for the purpose of some investigation. Hadhrat Shibli (rahmatullah alayh) accompanied his Shaikh, Hadhrat Junaid (rahmatullah alayh). The Sultan began to

harshly question Hadhrat Junaid. The Sultan's attitude angered Hadhrat Shibli. On the floor was a carpet with the image of a lion. Hadhrat Shibli struck the image with his hand. The image came to life. However, Hadhrat Junaid focused his gaze on the moving lion and it assumed its original form on the carpet.

Hadhrat Shibli repeated the performance a second time. Again Hadhrat Junaid neutralized the lion which assumed its original form. After the third performance, the Sultan was overwhelmed with fear. He descended from the throne, fell at the feet of Hadhrat Junaid and profusely apologized, seeking forgiveness for his insolence. Hadhrat Junaid explaining the episode, said to the Sultan: "Do not be perturbed. He (i.e. Hadhrat Shibli) is still a child."

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CELL PHONES & THE SHARIAH

In view of the abundance of evil and immorality for which the cell phone can be used, what is the Shariah's ruling? Can a cell phone be permissible despite the great array of immorality for which this instrument is used?

There is no gainsaying that cell phones are widely used for evil and immorality. Pornography, explicit scenes of fornication, homosexuality, lesbianism and a host of other acts of unnatural immorality are purveyed by the cell phone. At the same time the instrument is also utilized for important and beneficial needs. The rulings of the Shariah applicable to cell phone use are as follows:

For adults, it will be permissible to keep and use cell phones for *Jaa-iz* (lawful) purposes. Using the cell phone for any haraam act is obviously haraam.

It is not permissible to allow children to have cell phones. Nowadays almost all children own cell phones with the permission of their parents. Children use these instruments

almost exclusively for the immoral muck and filth which the cell phones provide. The evil of the cell phone is worse than the evil of the television. It is not permissible for parents to allow their children to have cell phones. Clandestine zina relationships are also struck up via the cell phone. The cell phone is today among the surest way of totally ruining the morals of children.

Cellphones with musical tones are haraam.

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IN THE CARE OF ALLAH

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) had two young unmarried daughters. At the time of his death, he said to his wife: “After my burial take both daughters to Mount Bu Qabees. Turn your face to the heaven and supplicate: O Allah! Fudhail has instructed me to say that as long as he was alive he had cared for the trust of these daughters to the best of his ability. Now that You have imprisoned him in the grave, he has returned the Trust to you.”

After the burial, Fudhail’s wife fulfilled his wasiyyat. While she was supplicating to Allah Ta’ala on the mountain, pouring out her heart. The king of Yemen with his entourage which also included his two sons, happened to pass by the spot where Fudhail’s wife was supplicating quiet oblivious of the presence of the king. The king had listened to her supplications. He asked her to explain her circumstances. After she did, the king proposed that his sons be married to Hadhrat Fudhail’s daughters. The proposal was accepted, and the two daughters were married to the king’s sons. Allah Ta’ala says in the Qur’aan Shareef: *“Whoever fears Allah, He grants him rizq from an unexpected source, and He opens up for him an avenue.”*

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MISHANDLING THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said: *“Whoever clings to my Sunnah at the time of the corruption of my Ummah, for him is the reward of a hundred martyrs.”*

Revival of a dead and discarded Sunnah is an act of ibaadat of the highest merit. One such Sunnah which the Muslims in the Gauteng region of South Africa have generally discarded is the Sunnat method of carrying the Janaazah. What is lamentably surprising is the wholesale condonation of almost all the Ulama in that province of the bid’ah substituted for the Sunnat practice.

Instead of carrying the Janaazah in the Masnoon method, the mayyit is dishonoured with the Makrooh Tahrimi act of passing it from hands to hands along two rows of people as if it is some chattel or a pocket of potatoes. Those who have a true feeling for the Sunnah, should not participate in this method of passing on the Janaazah. They should stand aside to display their disapproval for this Makrooh Tahrimi bid’ah which has become entrenched in the Muslims of Gauteng.

Commenting on the disrespect shown to the Janaazah, Hakimul Ummah Maulana Ashraf Ali Thaavi (rahmatullah alayh) said: *“The mayyit should not be loaded like chattel (goods). To do so is Makrooh.”* There is absolutely no valid reason for discarding this very important Sunnat method related to the Janaazah.

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A WORD OF TRUTH

Once Hadhrat Muqaatil Bin Sulaimaan (rahmatullah alayh) was sitting in the palace with the Abbaasi Khalifah Mansoor. A fly repeatedly sat on the Khalifah. Despite his efforts to ward off the fly, it again and again pestered him. Fed-up and distressed, the Khalifah said to Hadhrat Muqaatil: *“Why did*

Allah create flies?” Hadhrat Muqaatil spontaneously responded: “To break the arrogance of tyrants.” This was a reference to the Khalifah.

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A BABY’S JANAAZAH

The Masnoon method of carrying the baby *mayyit*, is for several persons to take turns in carrying the body. The baby *mayyit* should be held in both arms. Each person should walk a few steps, then the next person should takeover in the same manner. This procedure should continue until the qabr is reached.

If the qabrستان is at a distance necessitating travelling by vehicle, all people should alight from their vehicles a short distance from the qabrستان to enable the Janaazah to be carried in the Masnoon manner. This is not restricted to infants. The Janaazah of adults too should not be driven to the brink of the qabr as has become the entrenched practice all over. To institute the Sunnah practice, people should alight from their vehicles a short distance outside the qabrستان and carry the Janaazah to the qabr. May Allah Ta’ala grant us the taufeeq to reinstate the forgotten Sunnat practices.

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THE STILLBORN

An infant which died immediately after birth will be accorded all rules of *kafan* and *dafan* which are applicable to a normal *mayyit*. The dead infant will also be given a name.

If the infant is stillborn, that is, it was dead at the time of birth, then the normal procedure of *kafan* will not apply. The stillborn will be washed, wrapped in a cloth without observing the Masnoon method, and buried normally. The stillborn will not be named.

SABR — PATIENCE

There are two conflicting forces in man. The one force draws him towards the Deen and virtue, while the opposite force impels him towards evil and base desires. Subduing the carnal force with the domination of the angelic force or the force of virtue is called *Sabr*.

The definition of *Sabr* is: Maintaining control of the *nafs* by restraining its intemperate dictates of carnality and lust. The primary occasion for the adoption of *Sabr* is at the time of calamity, hardship and grief.

THE MAYYIT'S ESTATE – THE FIRST CONCERN

The custom which is universally prevalent after burial of the mayyit (deceased) is involvement in futility and even frivolity. The family members assemble at the home of the deceased for some feasting, crying, perhaps even wailing, discussing the exploits of the mayyit, and some even for *gheebat*. In the variety of activities in which the family members engage, the first and foremost *Waajib* act commanded by the Shariah is disregarded with wanton neglect and even disdain. Attendance to the estate – the assets – of the mayyit is not accorded the least bit of attention although this is the first compulsory obligation after burial.

This neglect perpetrated by 99.9% of the people invariably leads to misappropriation of the mayyit's assets, usurpation, defrauding, and denial of the correct shares which Allah Ta'ala has apportioned for the heirs. In almost all cases of such flagrant disregard of the Shariah's command, the consequences are heart-rending and vile in the extreme. After some time has

lapsed without proper accountability and division of the estate in accordance with the Shariah, the heirs – brothers and sisters – mother and children – aunts and uncles, etc become life-long enemies, each one accusing the other of having usurped his/her rightful share of inheritance.

The prime culprits usually in fiascos of this type are the mayyit's sons who operate and manipulate the mayyit's business and assets as if they are the sole owners. Nothing is recorded. No agreement is made with the other heirs. The daughters are generally ignored, and the sons continue with the business as if they have become the sole owners. The estate is allowed to drag on indefinitely until ultimately the issue becomes confrontational. Then commences the long uphill battle of acrimony, accusation, counter-accusation, even violence and kuffaar-court actions to resolve an Islamic issue with kuffaar law. When this stage of corruption is reached, the adversaries, despite professing to be faithful Mu'mineen, see only kuffaar law as their succour. In so doing, they move directly into the glare of Allah's Decree: *"Those who do not rule according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."*

There is a glut of cases of this sort of misery. Whenever Muslims do not submit to the directives of the Shariah, the inevitable consequences are misery, animosity and even life-long disruption of very close family ties. Brothers become enemies to one another; brother becomes the enemy of the sister; mother becomes the enemy of her children; grandchildren become the enemies of their seniors who had perpetrated the corruption in the first instance. Muslims – close family members – are squandering millions of rands in legal fees fighting one another in the courts for the carrion of the world. All the noble and lofty ideals produced by blood ties are eliminated. Observers viewing the scenario from outside are

aghast and could be forgiven for doubting the legitimacy of those clawing at each other in their homes and in the courts to lay their hands on the rotting meat of this dunya. If an observer concludes that those fighting each other over inheritance issues are perhaps the illegitimate offspring of the deceased, he could be forgiven because true blood brothers and blood sisters do not or are not supposed to conduct themselves with such vehement acrimony and intense animosity as heirs do for the acquisition of money.

What is the duty of the heirs? After the mayyit has been buried, the first duty of the senior members – usually the adult sons – is to make a detailed meticulous inventory of the mayyits assets – all his assets – even the shoes and the unwashed pair of socks he was last wearing. Every item of the estate has to be recorded. It is essential to understand that every heir's right pervades every single item in the estate of the mayyit. There is not a single heir, male or female, who has the right to claim a specific item in the estate. Since the rights of all the heirs are related to every item, the division of the assets will have to be with understanding, give and take – with compromise – as is expected of Muslims who have some fear of Allah Ta'ala in their hearts. The heirs are not expected to behave like cats and dogs. They are expected to act responsibly with bigness of heart as is expected of Mu'mineen.

After returning from the Qabrustaan (graveyard), instead of assembling for refreshments and nonsensical conversation, the male heirs and even the female heirs, if they are not ghair mahram, should immediately commence with the work of the inventory. Not an item should be excluded. The emphasis is more on a physical stock-taking of the business assets. The stock and other assets in the shops and factories must be accurately listed. In fact, the stock-taking has to be 100%

genuine, unlike the estimates which are prepared for tax purposes.

The male heirs who are in charge of the business of the mayyit should understand that it is *haraam* for them to continue business operations without an agreement with the other heirs. Every heir has his/her proportionate ownership in every item of the stock, equipment and vehicles, etc. which had belonged to the mayyit. The ownership of the heirs is established simultaneous with the death of their father/relative. It is therefore not permissible for any heir to utilize any asset of the estate without a proper agreement having been made.

If those in charge of the business continue to trade without any agreement with the heirs, they are guilty of usurpation of the assets of the heirs. This happens in 99.9% of cases in which the mayyit leaves behind a business. The trading continues for years and sometimes for even decades. At such a stage more than one generation of heirs become entangled in an almost insoluble mass and mess from which amicable extrication is a virtual impossibility.

One very important fact which all heirs should take note of in a case of such usurpation of assets with which some of the heirs continue the operation of the business, is that despite the usurpation, all future profit yielded by the business belongs to those who operated the business. The future profit, that is, after the demise of the mayyit, does not form part of the estate. The rights of the heirs are related to only the assets which the mayyit had left, not in future profit acquired from the usurped assets. The usurpers will have to face the Reckoning in the Divine Court for their usurpation –for having utilized the assets without the consent of the owners.

An extremely contentitious issue due to ignorance and greed develops when the usurper heirs have to pay the other heirs for the assets they had utilized without consent. The usurpers

invariably claim that the value of the assets on the day of demise has to be paid while the other heirs claim the current value. The heirs are entitled to demand that the usurpers pay their share with tangible assets. For example, if the business assets comprised of groceries, and the estate is finalized only after five years, the heirs can claim that their share of the assets be paid in groceries. The usurper heirs may not argue that they will pay whatever the value of the groceries was five years ago at the time of demise. Either they have to pay with groceries or make a reasonable settlement which is acceptable to the heirs.

If the usurper heirs had utilized the gold coins of the mayyit, they have to pay the other heirs in the form of gold coins. They will have to buy gold coins at today's price and pay the heirs therewith. The value of the coins five years ago has no validity. There are therefore three options to settle the usurpation: (1) Pay in the form of tangible assets (2) Pay the current value of the assets (3) Arrange a compromise settlement acceptable to the aggrieved heirs.

Usually the mayyit's vehicles are appropriated and misappropriated by the sons who utilize the vehicles to the exclusion of the daughters and other heirs. This issue should be resolved the very day of the demise, immediately after burial of the mayyit. A price mutually agreed on should be fixed for the vehicles. Whoever among the heirs desires to retain the vehicles will have to pay the price minus his share. The cash should then be divided among the heirs in accordance with the law of Inheritance. It is haraam for any one heir to simply take possession of a vehicle and utilize it for himself to the exclusion of the others. The heir purchasing the vehicle/s may arrange to pay the other heirs in instalments. It should however be remembered that all dealings have to be by mutual co-operation and agreement. An heir by virtue of his seniority has no right of imposing his will and decision on the other heirs. It

should be expected and accepted that there will have to be a degree of compromise in the process of physically dividing the assets. Most assets cannot be physically divided into bits and pieces. For a successful settlement in this area, the attributes of Imaan play a prominent role. We are not expected to behave like animals and such persons who have no belief in the Akhirah and the Reckoning in the Divine Court. When distributing the assets, always bear in mind the following advice and promise of Rasulullah (sallallahu alayhi wasallam):

“I guarantee a (special) palace in the middle of Jannat (i.e. the prime site in Jannat) for one who abandons a dispute despite him being rightful (in his claim).”

The score of the household furniture, crockery, cutlery and the mayyit’s clothing, etc. should be settled on the very day of the demise. The distribution of these items should be effected by physical division of the various items into lots of approximately equal value, or individual articles should be sold to heirs who wish to acquire such items or by compromise settlement.

It is of great importance to understand that gifts made by heirs of their shares or waiving of their rights are not valid prior to taking physical possession of their respective shares of the assets. Thus, if an heir makes a ‘gift’ of his/her share of the assets, such gift will not be valid. The heir still retains his/her right. He/she should first be given physical possession of his/her share of the assets. Thereafter, the heir may decide what to do with the assets.

Many people simply donate the mayyit’s clothes to charity. This is not permissible. If all the adult heirs unanimously decide to make a donation of the clothes or of any specific item, then too the rule of possession is essential. The garments should be physically divided into lots and handed over to the heirs. Thereafter they may donate whatever they wish and to

whomever they wish. It is impermissible for an heir to canvass the others and to induce them to donate any part of their assets to charity, etc.

The shares of minor (nabaaligh) heirs have to be compulsorily held in trust until they are of discerning age capable of handling their own finances.

This discussion is a brief outline of the action which should be taken by the heirs immediately after burial. An inventory of all the assets immediately after burial is *Wajib*. All other related issues –and there are many – should be solved and settled with the guidance of Ulama who are experienced in the matter of Inheritance.

Usurpation of the assets of heirs is akin to the crime of murder for which ‘everlasting’ punishment in Jahannum has been threatened.

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THE NOOR OF ILM

Ilm or the Knowledge of the Deen is not mere book knowledge. *Ilm* is a *Noor*. With regard to this *Noor*, Allah Ta’ala states in the Qur’aan Majeed: “*We have created for you a Noor with which you walk among the people.*” The presence of this *Noor* in the heart instils such fortitude in man that even if he is surrounded by the swords of enemies, he does not panic. Perfect *Ilm* engenders perfect *Ma’rifat* (a spiritual perception of Allah Ta’ala). The man of true knowledge understands the reality of Allah’s statement: “*Perhaps you dislike something while in reality it is best for you.*” He understands that in the hardship which has descended on him there is goodness. It is a remedy as well as an expiation (Kaffaarah) for sins and shortcomings. The man of *Ilm* knows that he belongs unto Allah Ta’ala Who knows what is good for him.

The reality of *Ilm*, i.e. its *Noor*, is acquired by means of *Taqwa*. *Ilm* is that *fiqh* (spiritual insight) with regard to which Rasulullah (sallallahu alayhi wasallam) said: “*A single faqeeh is harder on shaitaan than a thousand aabid.*” (An *aabid* is a buzrug who devotes all his time to ibaadat. He is not an ignorant worshipper. He has sufficient knowledge to correctly perform his ibaadat and for discharging his day to day life).

The *fiqh* mentioned in this Hadith is not a reference to the academic text books taught in the Madrasah. A mere study of the kitaabs is not adequate for understanding the deceptions and ploys of shaitaan. This *fiqh* refers to the *Ma’rifat* which is the effect of *Taqwa*. In praise of this *Ilm*, Rasulullah (sallallahu alayhi wasallam) said: “*Allah bestows fiqh (spiritual wisdom) to the one to whom He desires goodness.*”

The study of *kutub* (Deeni books) is not adequate for the attainment of true *Ilm*. In fact, Rasulullah (sallallahu alayhi wasallam) speaking glowingly and in praise of the illiteracy of the Sahaabah said: “*We are an illiterate nation. We neither write nor calculate.*” Despite the illiteracy of the Sahaabah in general, they surpassed all others in the Knowledge of the Deen. Regarding the profound *Ilm* of the Sahaabah, Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) said: “*They (the Sahaabah) were the most profound in Knowledge.*” The profound *Ilm* was not textual knowledge. It was the understanding of the Qur’aan which Allah Ta’ala had bestowed to the Sahaabah by virtue of their companionship with Rasulullah (sallallahu alayhi wasallam). The effect of this understanding was constant increase in their *taqwa*.

It was in regard to this type of *Ilm* that Imaam Shaafi’ (rahmatullah alayh) said: “*I complained to Wakee’ (Imaam Shaafi’s Ustaadh) about the weakness of my memory. He admonished me to abandon sin.*” It is thus clear that sin is a veil for this *Ilm*. It is not a reference to textual knowledge.

Among the necessary requisites for the attainment of spiritual wisdom which is the soul of *Ilm*, are dua and taqwa. Taqwa demands total abstention from all sins. (*Hadhrat Maulana Ashraf Ali Thaarvi*)

KHASHIYAT AND KNOWLEDGE

Knowledge bereft of fear (*khashiyat*) and humility is not true *Ilm*. *Ilm* is the legacy/inheritance of the Ambiya. Surely the *Ilm* of the Ambiya was not restricted to textual knowledge of the rules and regulations while bereft of fear and humility. By the Ambiya, taqwa would increase with the increase in knowledge. The acquisition and imparting of knowledge are not the primary objectives. To believe that these are the objectives is to transgress the limits. (*Hadhrat Maulana Ashraf Ali Thanvi*)

INHERITANCE OF THE UNBORN

When the mayyit (deceased) is survived by a pregnant wife, it is advisable to postpone the distribution of the assets until the birth of the child. For the correct distribution it is essential to know the sex of the child. The child may also be stillborn, in which case it will not be an heir. It is also possible that twins or triplets, etc. may be born.

If the heirs wish the assets to be immediately distributed, the unborn child should be assumed a male, and the share of one male should be set aside and held in trust. Then if a male child is born, the distribution will be valid and final. If the child is a female, the distribution will have to be rearranged by distributing the extra to the heirs.

In some cases, the position will change profoundly. For example: The heirs are a mother, a pregnant wife and 2 sisters.

The distribution is effected immediately. The unborn baby is assumed to be a male. The division is as follows:

Mother obtains one sixth; Wife one eighth, and the assumed son receives the balance of seventeen twenty fourths. The two sisters do not inherit in this case.

However, when the child was born, it was a female. The actual division will now be:

Mother one sixth; Wife one eighth; Daughter one half; the two sisters will receive the balance of five twenty fourths.

This rule of postponing the distribution and rearranging the distribution is not restricted to only the unborn child of the mayyit. The same rule will apply to any unborn child who can become an heir of the mayyit. For example, the deceased is survived by his wife and mother. He also has a pregnant daughter-in-law whose husband is deceased. In this case, if the distribution is effected immediately, the division will be as follows:

Wife one eighth; Mother one sixth; Unborn grandchild, assumed to be a male, the balance of seventeen twenty fourths. If the child is stillborn, the division will be rearranged as follows: Wife one quarter and the mother will inherit the balance of three quarters.

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HADHRAT UMAR'S CHARACTER

During the Khilaafat of Ameerul Mu'mineen, Hadhrat Umar Ibn Khattaab (radhiyallahu anhu), the Second Khalifah of Rasulullah (sallallahu alayhi wasallam), a deputation of the Sahaabah met Heraclius, the Roman emperor who asked the Sahaabah to describe the character of Hadhrat Umar (radhiyallahu anhu). The emperor had heard much of the greatness of Hadhrat Umar (radhiyallahu anhu). The very name of this great Khalifah struck fear and evinced awe in Heraclius.

The Sahaabi, responding to the emperor, summed up the character of Hadhrat Umar (radhiyallahu anhu) in one concise statement. He said: *“He does not deceive nor can he be deceived.”*

This character sketch of Hadhrat Umar (radhiyallahu anhu), cast the emperor into deep reflection. He commented: *“The first part of the statement evidences his (the Khalifah’s) perfection of moral character, and the second part testifies to the perfection of his intelligence.”*

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IN RUKU’

In Ruku’ the legs have to be held erect. Many people have misunderstood the meaning of keeping the legs straight in Ruku’. They apply some pressure on the knees resulting in the legs having a slightly bow shape at the back. The legs have to be kept erect without pressing the knees backwards. The hands, with the fingers outspread will hold the knees without pressing backwards.

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THE VALUE OF BISMILLAAH

In his Tafseer-e-Kabeer, Imaam Raazi (rahmatullah alayh) narrated the following episode: “Once Hadhrat Nabi Isaa (alayhis salaam) passed by a grave. It was revealed to him that the inmate of the grave was undergoing severe punishment. A short while later, Nabi Isaa (alayhis salaam) passed by the same grave. On this occasion it was revealed to him that the Angels of Rahmat (Mercy) were inside the grave, and the *Noor of Maghfirah* (the Light of Forgiveness) was exuding from the grave.

In great astonishment, Nabi Isaa (alayhis salaam) supplicated to Allah Ta’ala to explain the mystery. Why so soon after the

punishment, the inmate was pardoned and being rewarded? Allah Ta'ala revealed to him that the inmate of the grave was a great sinner. When he died his wife was pregnant. After his death, a boy was born. On this day (i.e. the day Nabi Isaa—alayhis salaam) was passing by the grave), the child had reached the age to be admitted to Madrasah. After he was admitted, the first lesson the Ustaadh taught the child was '*Bismillaah...*'. Precisely at the moment the child recited *Bismillaah*, Allah Ta'ala forgave the father and substituted the punishment with His Mercy.

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THE POWER OF BISMILLAAH

The Roman emperor wrote to Hadhrat Umar (radhiyallahu anhu) that he was suffering from severe migraine. He requested a remedy. Hadhrat Umar (radhiyallahu anhu) sent a topi to the king instructing him to wear it. As soon as the king donned the topi, the headache disappeared. However, after removing the topi, the headache returned. Whenever he would don the topi, the headache would disappear and whenever he removed it, the headache returned.

In amazement, the king cut open the topi and found sewn inside a ta'weez – a piece of paper on which was written "*Bismillaahir Rahmaanir Raheem.*"

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SUSTAINED BY IBAADAT

Hadhrat Abdur Rahmaan Bin Abi Naeem Bijli (rahmatullah alayh) was a Taabi'ee. He was famous for his ibaadat and renunciation of the world. (A Taabi'ee is a Muslim who saw the Sahaabah). He flourished during the time of the notorious tyrant, Hajjaaj Bin Yusuf. One day he went to the court of Hajjaaj and admonished him. He warned Hajjaaj about the

consequences of *zulm* (oppression) for which Hajjaaj was notorious.

Hajjaaj was inflamed. He ordered that Hadhrat Abdur Rahman be imprisoned in a small, intensely dark cell which was windowless. Not a ray of light entered this dungeon. Hadhrat Abdur Rahmaan (rahmatullah alayh) was incarcerated in this dungeon for 15 days without food and water. His ties with the world were completely severed. For fifteen days he remained locked in the pitch dark dungeon where there was not even a soul with whom he could communicate.

After 15 days Hajjaaj ordered his men to remove the body of Hadhrat Abdur Rahmaan (rahmatullah alayh) and bury it. When the guards opened the dungeon, they found Hadhrat Abdur Rahmaan (rahmatullah alayh) performing Salaat.

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YOUR DAUGHTERS DON'T RUIN THEIR HAYA

After Imaan, the greatest and most precious attribute of the Muslim female is her *Haya* (modesty and shame). While *haya* is intrinsic with femininity in general, its perfection coexists only with Imaan. It is therefore, impossible for a non-Muslim female to possess the same degree of *haya* as her Muslim counterpart whose nature has not been corrupted by the kufr influences of western culture. Rasulullah (sallallahu alayhi wasallam) said: "*Haya is a branch of Imaan.*" This treasure of *haya* incrementally decreases with the increase of the attributes of kufr. When *haya* is lost, its opposite, viz. shamelessness/audacity fills the vacuum. Shamelessness has reached its lowest ebb in western civilization which has by far surpassed even barbarians and asses in its exhibition of immorality and lewdness.

Muslim females of this era have also become the victim of the onslaught of western lewdism and shamelessness to such an extent that even the females who don niqaab lack the *haya* which Islam advocates for them. The niqaab has become an outer façade of deception. Most females who don niqaab nowadays treat it as a deceptive symbol to project the image of piety while in reality almost all of their natural Imaani *haya* has been extinguished.

The fundamental problem is the failure in the home. From the very inception, parents miserably fail to develop the natural attribute of *haya* of their daughters. In fact, parents are instrumental in the destruction of the *haya* of their daughters from a very tender age. The quality of *haya*, like all other natural attributes of excellence, has to be developed, nurtured and nourished until it attains its degree of perfection. It is for this reason that the Shariah commands the inculcation of Hijaab from a very early age.

According to Hadhrat Maulana Ashraf Ali Thaansi (rahmatullah alayh), a girl should adopt Purdah for the ghair mahram males of the family (cousins, brothers-in-law, etc) from the age of seven years, and for outsiders from the age of six years. True purdah – that is, Purdah of the heart – cannot be achieved instantaneously and simultaneously with the advent of *bulooḡh* (maturity). The Hijaab dress, niqaab, concealing the hair and arms introduced to a girl only at the advent of *bulooḡh* is adopted as a social imposition without her understanding the value of Hijaab. The girl nurtured in the western cult of shamelessness, feels the sudden imposition of Hijaab at the age of *bulooḡh* to be claustrophobic, burdensome and even loathsome. While she will adopt Hijaab as a consequence of social pressure and norm of her ‘pious’ family, inwardly she rebels against the concept of Hijaab which Allah Ta’ala has decreed for females.

The development of *haya* and adoption of *hijaab* have to be inculcated and ingrained in girls from the cradle. However, since parents themselves lack understanding of the Islamic concept of Hijaab, they sow the seeds of aversion for Hijaab in their little daughters. They achieve this dastardly feat by cladding their infant daughters with kuffaar western garments. In so doing they betray their hidden preference for the ways and styles of kufr. They may have adopted an outward display of *hijaab* due to social considerations, but their hearts are bereft of *hijaab*, hence it is seen that most Muslim parents have no qualms in dressing their little girls like prostitutes, with tight-fitting pants and skin-tight tops. The girl's hair is perpetually exposed. She is allowed to mingle with boys and outsider males.

She is allowed to ruin all vestiges of natural and Imaani *haya* by peddling a bicycle. It is thus seen that the *muraahiq* (near to *bulough*) daughters of even Ulama furiously peddling bicycles. Shaitaan has succeeded in his plot of deception. He has managed to deceive even the Ulama with *talbees-e-iblees* logic – “she is riding the bicycle in an enclosure which conforms to Hijaab standard”. This type of deceptive argument is whispered into the hearts of pious parents to achieve the satanic objective of ruining every vestige of a girl's natural *haya*.

When Rasulullah (sallallahu alayhi wasallam) has cursed females who ride horses, such admonition was not the product of his whim and desire. The Qur'aan Majeed states: “*He (i.e. Muhammad) does not speak of desire (whim and fancy). It (i.e. whatever he says) is Wahi revealed to him.*” Thus, the Muslim lady who drives a car should not labour under self-deception that she is observing Hijaab simply because only her two eyes are on exhibition while her nose, cheeks and lips are concealed by the semblance of *nikaab* she dons behind the steering wheel. She should remember, and make constant thikr behind the

steering wheel of the fact that every second she is under Divine *La'nat*. The plethora of arguments fabricated to justify her exploits behind the steering wheel and the surreptitious exploits of her eyes and heart from behind the flimsy 'niqaab', have no validity in the Shariah. The fact that she is able to steer away the vehicle in a public swarming with fussaaq and fujjaar of a million persuasions, is adequate evidence for her audacity bordering on immorality in terms of the Islamic concept of *Haya*. A woman behind a steering wheel is a *mal-oonah* (accursed) in the same class as the *mal-oonah* in the saddle.

A little girl – a five and six year old – who is allowed to ride a bicycle, ruins her natural *haya*. To display tomboy antics on the bicycle – to peddle furiously – requires audacity. Audacity is the opposite of *haya*. The little girl, instead of her *haya* being developed, and instead of her being schooled in greater *hijaab* as she grows, her natural shame is neutralized by acts of self-expression. Whereas Islam commands *Ikhfa'* (Concealment) for its female adherents, parents nurture their little daughters in *Izhaar* (self-expression) and audacity by encouraging and aiding them with dress, mannerisms and activities which only promote abandonment of *haya*.

The programme of developing the *haya* of girls requires that they be clad with Islamic attire from infancy. Western lewd styles are absolutely *haraam* for even little girls. All aspects of *Hijaab*, barring the *niqaab*, should be incumbently inculcated in little girls from infancy. *Hijaab* should become an inseparable constituent of the morality of Muslim females. If parents adopt the proper Islamic concept of *Hijaab* for their little daughters, the girls will feel 'naked' even if an arm is momentarily bared in the presence of a non-Muslim female.

The hair of a female is extremely delicate. *Hijaab* applies to a greater degree to her hair than to her face. A female's exposed hair attracts even spiritual and unseen calamities and curses.

Allah Ta'ala is The Creator. He knows why He has ordained that not a single hair of the female should be exposed. While evil beings such as the jinn and shayaateen are attracted by the female's exposed hair, the pious celestial beings such as the Malaaikeh (Angels) cherish a natural abhorrence for a female whose hair is exposed. Therefore, the Malaaikeh of Rahmat do not frequent a home where the females habitually wander around with their hair exposed, and this applies even if there are no ghair mahaareem males present.

Parents should treasure the *amaanat* of children and not ruin the *haya* and *akhlaaq* of their daughters and sons with the mannerism of the western cult of immorality in which self-expression is an emphasised demand while Islam teaches the exact opposite. And of vital importance to understand and never to forget is that secular school, especially the so-called 'islamic school', is the last nail in the coffin of the girl's *haya*.

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THE MU'MIN'S WORD

Allah Ta'ala says in the Qur'aan: "*And, honour your promises...*"

Hurmuzan was the commander of the Persian army. On one occasion when he was defeated in battle, he offered his submission and agreed to pay the *Jizyah* which is a tax the Shariah levies on the non-Muslim citizens of the Islamic state. Later he reneged from his pledge. In the subsequent battle, he was defeated and captured by the Muslims.

He was ushered into the presence of the Khalifah, Hadhrat Umar (radhiyallahu anhu) who said: "You have violated your pledge several times. "What excuse do you have to offer now if vengeance is taken?" Hurmuzan said: "I fear that I shall be killed even before I am able to present my case." Hadhrat Umar: "Be at ease. Do not fear. It will not be so." Hurmuzan:

“First give me some water to drink.” Water was brought and given to Hurmuzan. Taking the water, Hurmuzan said: “I fear that I shall be killed while drinking the water.

Hadhrat Umar: “As long as you have not drunk the water and explained your case, you will be safe from every danger. Hurmuzan placed the water down and said: “I shall not drink the water. You have offered me safety. Therefore, you can no longer slay me.

Hadhrat Umar (radhiyallahu anhu) was greatly annoyed and angered at this deception of Hurmuzan. Hadhrat Anas (radhiyallahu anhu) who was on the scene, said: “He has spoken the truth.” Others also confirmed the correctness of Hadhrat Anas’s ruling. Hadhrat Umar (radhiyallahu anhu) said: “Hurmuzan, you have deceived me. But I shall not violate my word. Islam does not impart the lesson of treachery.”

Overwhelmed by this uprighteous conduct of Hadhrat Umar (radhiyallahu anhu), Hurmuzan embraced Islam.

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AN AALIM OF THE HAQQ

Allaamah Muhammad Bin Ahmad Abi Suhail Sarakhshi (rahmatullah alayh), better known by the title Shamsul Aimmah (The Sun of the Imaams) was born in the year 400 Hijri. He was a fearless proclaimer of the Haqq. Once when he admonished the king and advised him to be kind and just to the people, the king in anger ordered Shamsul Aimmah to be imprisoned. This illustrious Aalim of the Haqq was imprisoned in a disused well in the city of Shehruzjand. He remained there for a very long period of time. His students would assemble at the mouth of the well while he would impart lessons of Fiqh from within. In this manner five volumes of the famous Hanafi kitaab, *Al-Mabsoot*, was written. This kitaab occupies a very lofty pedestal in Hanafi Fiqh. He dictated from memory, from

within the depth of the well. When he was ultimately released from his imprisonment, he together with all his students migrated to Farghanah in Central Asia. He died at the age of 90.

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AN OLD LADY DEMANDING JUSTICE

Once Sultan Malik Shah with a group of his men was hunting in the jungle of Isfahan. There lived a poor elderly widow in a nearby village. She owned a cow. With its milk she maintained three children. The Sultan's men captured the cow. After slaughtering it they held a feast. No one was prepared to listen to the complaint of the aggrieved widow.

She learnt that Sultan Malik Shah would be crossing the bridge with his party. She stood on the banks of the river. As the Sultan neared the bridge, the old lady took up a position on the bridge and exclaimed: "O Son of Alparsalaan! (*He was the father of Sultan Malik Shah*) Mete out justice to me on this bridge or on the Siraat (*the Bridge over Jahannum in Qiyaamah*). Make your choice."

The fearless exclamation of the old lady had a profound effect on the Sultan who alighted from his horse and enquired about her problem. After she explained her story, the Sultan was overcome with much grief. He ordered that the old lady be given 70 cows.

He remained standing until the old lady said: "I am delighted with your justice. Allah and His Rasool are pleased with you." The Sultan then mounted his horse.

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FOR EYESIGHT

After Wudhu, look towards the sky and recite Surah Qadr and Kalimah Shahaadat. This act is beneficial for eyesight.

TAHAARAT MASAA-IL

* If while making wudhu, an act which nullifies wudhu occurs, the wudhu should be repeated from the beginning.

* After completing Salaat, one remembers that a certain part had not been washed during wudhu or masah of the head was not made. The relevant portion should be washed without repeating the whole wudhu. The Salaat has to be repeated.

* While vulgar language is haraam, it does not break wudhu. Nevertheless, it is Mustahab to repeat wudhu after having committed a sin.

* If Tayammum is made with a stone, it is not necessary for sand to cover the surface of the stone. Even if the stone has been washed, it is valid for Tayammum.

* It is not permissible to use Zam Zam water for wudhu and ghusl if other water is available.

* It is not permissible to cleanse impurities with Zam Zam water. An entire group of people who had used Zam Zam for istinja was struck with the calamity of piles as a punishment.

* Masah on Khuffain (Leather socks) is valid for 24 hours for a *muqeem* (resident) and for 72 hours for a *musaaqir* (traveller). The time is calculated from the time the wudhu breaks, not from the time the khuffain are donned.

* If wudhu was not made in the beginning of ghusl, it is not necessary to make it at the end of ghusl. The ghusl adequately substitutes for wudhu.

* Tayammum suffices for both wudhu and ghusl.

* It is not permissible to recite anything while making ghusl.

* Blood on a toothpick does not necessarily break wudhu. If the colour of blood is more in the saliva, then only will the wudhu be invalid. If the saliva is only faintly tainted, wudhu will not break.

THE JANAAZAH – MAKE HASTE

Rasulullah (sallallahu alayhi wasallam) said: *“Make haste with the Janaazah. If the deceased was a pious person, then the abode to which you are forwarding it is better than the worldly abode, and if the deceased was impious, then it is evil which should be (quickly) lowered from your backs.”*

In flagrant disregard for the command of Rasulullah (sallallahu alayhi wasallam), it has become customary to inordinately delay burial for no valid reason. In anticipation of the arrival of relatives and friends from distant places, the mayyit is left for many hours and sometimes for even a day before it is buried. False and futile customs constrain people to ignore the commands of the Shariah. Instead of invoking the mercy of Allah on the occasion of a Maut, the relatives of the deceased, solely to satisfy their whims and fancies, are more concerned with the expected visitors than with the welfare of the mayyit and the commands of Allah Ta’ala.

Maut is an occasion of lesson – the lesson that tomorrow is your turn to be lowered into the grave. It is not an occasion for the observance of nonsensical and unsubstantiated customs. The Shariah commands burial to take place as soon as possible, almost immediately after ghusl and kafan. Instead of executing this incumbent injunction of the Shariah, the relatives delay the burial, waiting for the arrival of relatives and friends from other cities.

These relatives and friends too display their ignorance and callousness by squandering money in air fares, etc. They are the cause for violating Rasulullah’s command. Their disobedience does not benefit the mayyit. While large sums of money are easily squandered in air fares to journey to the mayyit, these very people (relatives and friends) will not spend

the money in acts of *Isaal-e-Thawaab* for the benefit of the deceased. It never occurs to them that the mayyit is not in need of their presence. Rather he/she is in need – and in great need – of deeds of virtue which relatives and friends despatch for him/her. In fulfilling whims and futile customs of show and ostentation, the relatives and friends deprive the mayyit of the treasure he/she needs most, namely, acts of *Isaal-e-Thawaab*.

The emphasis on quick burial does not permit delaying the burial until after Jumuah Salaat if the mayyit is ready for burial before Jumuah Salaat. In anticipation of a large crowd of musallis, the burial is usually delayed until after Jumuah Salaat. This is not permissible. When the delay in anticipation of a bigger Jamaa't for Janaazah Salaat is not permissible, then to a greater degree will the prohibition apply if the delay is the consequence of awaiting the arrival of people from other towns and cities.

In the Hadith mentioned above, Rasulullah (sallallahu alayhi wasallam) divided the dead into two classes – pious and impious. If the mayyit was a pious person, his/her destination in Barzakh is a paradise. The pious mayyit calls on to his/her relatives to make haste with the burial so that he/she may reach the abode of bliss. If the mayyit was impious, then according to Rasulullah (sallallahu alayhi wasallam), it is an evil body from which the people should rid themselves. It should then too be quickly buried so that the people are freed from the evil burden. In both cases, the Shariah commands haste.

WAILS OF THE EVIL MAYYIT

Rasulullah (sallallahu alayhi wasallam) said: *“When the Janaazah is ready and the men bear it on their shoulders, it (the Janaazah), if it is pious, says: ‘Send me ahead!’ If it is impious, it wails and says to its people: ‘Alas! Where are you*

going with it?’ Everything (all creation) hears its wailing except man. If man was able to hear (its groaning), he would collapse unconscious.”

For the transgressors, Maut is a dreadful occasion, and the realm beyond Maut is even more dreadful. Every death should be an adequate lesson for reformation and for resolving to make preparation for the sojourn in Barzakh. The life after death and before resurrection in Qiyaamah is called Barzakh.

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MAUT FOR THE PIOUS

Rasulullah (sallallahu alayhi wasallam) said: *“Maut is a bridge which unites the Lover (i.e. the pious Mu'min) with his Beloved (i.e. Allah Ta'ala).”* Allah Ta'ala says in the Qur'aan Majeed: *“In this way does Allah reward the Muttaqeen (the Pious Mu'mineen). They are those whose souls the Maalikah take in a beautiful manner, saying to them: ‘Salaam (Peace) be on you. Enter Jannat on account of the (good) deeds you used to render.’ ”*

A Sage (Buzrug) was walking from one village to another. On the journey he passed through a desolate wilderness. While he was walking suddenly there appeared alongside him another venerable sage with a glittering countenance. After greeting, he gently said to the Buzrug: “I am Malakul Maut. Allah Ta'ala has sent me to take your soul.” The Buzrug said delightfully: “For years I have yearned to meet my Beloved, but you have been the obstacle in my path. Make haste and take my soul so that I could be united with my Beloved Allah.”

Malakul Maut: “Allah Ta'ala has instructed me to fulfil your wishes. You are on your way to the next village. First reach your destination and attend to your affairs. Thereafter I shall take your soul.”

Buzrug (in exasperation): “No, I shall not leave you. I have no need to attend to any affairs any longer. Take my soul immediately.”

Malakul Maut: “In which way should I take your soul?”

Buzrug: “I shall renew my Wudhu and engage in Salaat. Take my soul while I am in Sajdah.”

And, so, Malakul Maut complied with the wishes of the Buzrug whose soul was taken during Sajdah. This is the meaning of the Qur’aanic aayat and Hadith mentioned above. May Allah Ta’ala grant us a beautiful Maut with Imaan, Aameen.

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THE SANCTITY OF ILM

Once a student laughed while Hadhrat A’mash (rahmatullah alayh) was imparting lessons. Hadhrat A’mash severely reprimanding the student, said: “You are pursuing that Knowledge which Allah Ta’ala has commanded you, but you laugh.” He then expelled the student and severed ties with him. For two months, Hadhrat A’mash did not speak with this student.

Every branch of Islamic knowledge is related to the Qur’aan, and the Qur’aan is the Word of Allah Azza Wa Jal. In this era, neither students nor the Asaatizah (Teachers) have understood the rank and sanctity of *Ilm-e-Wahi* (Knowledge of Revelation). They regard *Ilm-e-Wahi* in the way that secular students regard secular education. The evils of secular educational institutions have overtaken even the Madaaris. There is hardly any difference nowadays between the attitude of secular students and Deeni students.

The students and Asaatizah of the Madaaris and Daarul Uloom little understand that it is this *Ilm-e-Wahi* which elevates a man to the pedestal known as *Waraathat-e-*

Nubuwwat (to be a Representative of Rasulullah – sallallahu alayhi wasallam). Nabi-e-Kareem (sallallahu alayhi wasallam) said: “*The Ulama are the Heirs of the Ambiya.*” This lofty pedestal is not attainable with the attitudes which the Deeni Madaaris students have nowadays acquired from their secular counterparts.

Students of the Deen and the Asaatizah should understand the hollowness and falsehood of their claim of being the Heirs of Rasulullah (sallallahu alayhi wasallam) simply by having been present in a Madrasah/Daarul Uloom. Nowadays, students fail to acquire even the ‘Body’ – the external dimension – of *Ilm-e-Wahi*. They miserably fail in the acquisition of even a solid foundation in textual knowledge, leave alone the *Rooh* (Soul) of *Ilm-e-Wahi*, the acquisition of which is impossible without *Taqwa*.

By virtue of *Ilm-e-Wahi* the Sahaabah became the first group of *Heirs of the Ambiya*. Is it possible to imagine a *Waarith-e-Nabi* such as Hadhrat Abu Bakr, or Hadhrat Umar or any of the other illustrious Ulama among the Sahaabah running after a soccer ball or hitting a cricket ball or playing tennis in emulation of the kuffaar? Yet we have in this era Daarul Ulooms with sport fields, and students ostensibly pursuing the knowledge of Hadith and Fiqh, with big kutub of Hadith, Tafseer and Fiqh in their hands, running around the field chasing a ball like a dog and emulating the ways and mannerisms of the kuffaar.

Such persons do not belong to the class of Students who pursue *Ilm-e-Wahi* for the Pleasure of Allah Ta’ala and for the goals of the Aakhirah. They are among the worse specimens of humanity, for they acquire this sacred Knowledge for nafsani and worldly motives. They are bound to join the ranks of the *ulama-e-soo*’ (evil learned men).

When Hadhrat Sufyaan Thauri (rahmatullah alayh) abandoned teaching of Hadith, the people sought an explanation from him. He said: “By Allah! If I know that you desire to pursue the Ilm of the Deen only for the Pleasure of Allah Ta’ala, then I myself would come to you to impart the knowledge of Hadith I would not inconvenience you to come to me.”

Students and Asaatizah should examine their motives and look around them. They will then not fail to understand that they are the very antithesis of whatever *Ilm-e-Wahi* propagates.

Another lesson emanating from the action of Hadhrat A’mash (rahmatullah alayh), is the praiseworthiness of severing relationship for a Deeni reason, for the sake of Allah Ta’ala and as an admonition for the culprit.

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REWARD OF ABSTENTION

On the Day of Qiyaamah, Allah Ta’ala will exclaim: “Where are the people who used to protect their hearts and their ears from futility and the musical instruments of shaitaan? (O My Malaaiakah!) Admit them into Riyaadhil Jannat.” Then, Allah Ta’ala will instruct His Angels: “Sing for them My Praises, and convey to them that there shall be neither fear nor grief on them.” – Hadhrat Muhammad Bin Al-Munkadir

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MAUT ON FRIDAY

Rasulullah (sallallahu alayhi wasallam) said: “Whoever dies on the day of Jumuah or during the night of Jumuah, will be saved from the torments of the grave, and on the Day of Qiyaamah he will be following the Shuhada (Martyrs).”

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YOUR RIZQ

Rasulullah (sallallahu alayhi wasallam) said: *“Do not regard rizq to be delayed (in its arrival). Verily, a man shall not die unless he has obtained the last (morsel) of the rizq ordained for him. Therefore, fear Allah and restrict the search (for rizq). Take (only) what is halaal and abstain from haraam.”*

In another Hadith, Rasulullah (sallallahu alayhi wasallam) said that rizq follows a person as his shadow follows him. There is no separation between a man and his shadow. Similarly, man's rizq accompanies him wherever he goes. With regard to rizq, a man should have no apprehension and no anxiety.

It is part of the Mu'min's Imaan to believe in the *Razzaaqiyyat* (Providence) of Allah Ta'ala. Our Rizq has been predetermined. Allah Ta'ala has undertaken the responsibility of feeding and sustaining us. Irrespective of the efforts of man, he will obtain only the predetermined quantity of rizq. Rizq is not related to business acumen and hard work. There are numerous men of very low intellect who are vastly wealthier than men of business acumen and men of high intelligence.

Since rizq is a predetermined responsibility undertaken by Allah Ta'ala, our Nabi (sallallahu alayhi wasallam), in the aforementioned Hadith, gives us the following advice for our own peace of mind and benefit:

- Take only what is halaal.
- Abstain totally from haraam ways of earning rizq. No matter what avenue one pursues, and no matter how much one may expand one's business, one will gain only the predetermined amount of rizq.
- Narrow the quest for rizq. Do not burden yourself with unnecessary expansion with all its ramifications and headaches.

A great Shaikh said: *“Our obligation is to serve Allah in the manner He has commanded, and His obligation is to feed us as He has promised.”* It is incumbent to develop *yaqeen* in the *Razzaaqiyyat* of Allah Ta’ala and in His promises.

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JUMUAH LECTURES

Bid’ah (Innovation) is a recurring problem. Since this world is the arena for the conflict between Haqq and Baatil, falsehood, of which *Bid’ah* is a branch, will always develop. Among the latest acts of *Bid’ah* innovated in this era is the manner of the lecture which is delivered on Fridays. In many places it has become the practice for the Imaam to commence his lecture immediately after the Athaan.

The Musallis are constrained to pay attention to the lecture instead of immediately engaging in the Sunnatul Muakkadah Salaat. Those who enter the Musjid are also constrained by the custom to sit down and listen to the lecture. In so doing, they are pressurized into committing the sin of refraining from Tahyatul Musjid.

The primary purpose of coming to Musjid, especially on Fridays, is to engage in the Masnoon ibaadat of the occasion. No one comes to the Musjid to listen to the lecture/bayaan. In fact, the lecture is an imposition which the musallis reluctantly listen. Most of the musallis who listen to the lecture on Fridays are perplexed by the imposition. If the lecture had to be delayed until after the completion of Jumuah Salaat and the succeeding Sunnat Salaat, 99% of the musallis would be absent. Only a handful of musallis would opt for listening to the bayaan.

While a bayaan/lecture prior to the Jumuah Khutbah is permissible, the limits of permissibility should not be exceeded. When the limits are transgressed, then the

permissible act is transformed into a bid'ah. When people come to the Musjid, the first duty is the performance of Tahyatul Musjid. Thereafter follows the 4 raka'ts Sunnatul Muakkadah. However, it has been observed in some places that the custom of the bayaan/lecture has become so much emphasised that the musallis are indirectly pressurized to discard Tahyatul Musjid and pay attention to the bayaan. After the bayaan, a couple of minutes are allowed for a speedy performance of the 4 raka'ts Sunnat Salaat. Even while some musallis are still engaged with the Sunnat Salaat, the Imaam Saheb begins to mount the mimbar. Musallis are constrained to complete the Sunnat Salaat quickly whereas they are required to listen attentively to the bayaan. The Imaam attaches greater importance to his talk than to the Salaat which the Shariah imposes on the musallis.

The lecture is not an imposition of the Shariah. The time in the Musjid on Jumuah is primarily for ibaadat. No one is obliged to sit and listen to the bayaan. Anyone who wishes to engage in any form of ibaadat during the time prior to the Khutbah should do so. It is everyone's right to engage in ibaadat without any disturbance or imposition of the bayaan custom. However, it is observed that in some Musjids when people enter at the time while the talk is in progress, they are by custom constrained to sit down and listen to the bayaan. Only after completion of the bayaan do they perform their Sunnats hurriedly.

It is highly improper to postpone the Sunnatul Muakkadah Salaat for the sake of the bayaan, and it is not permissible to forgo Tahyatul Musjid for the sake of the lecture.

The lecture should also be omitted occasionally. The regularity and the emphasis which are accorded to the lecture have created the impression that the bayaan is an integral constituent of the Jumuah proceedings – that without the

bayaan, the Khutbah and Salaat are imperfect. This idea has become ingrained in the minds of most people. Since childhood they have observed Jumuah lectures/bayaans without fail. Thus the notion of the bayaan being an incumbent part of the Jumuah proceedings has become solidified. There is therefore a need to rectify this misconception.

Allah Ta'ala states in the Qur'aan Majeed: *"These are the limits of Allah. Whoever transgresses the limits of Allah, verily he has oppressed himself."* When a permissible act encroaches on the confines of any Sunnat act, it degenerates into bid'ah. This fate is overtaking the bayaans/lectures which are held on Fridays in the Musaa'jid.

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FEMALES AT THE HELM

Allah Ta'ala, commanding women, says in the Qur'aan Shareef: *"And remain (glued) within your homes, and do not make an exhibition of yourselves like the displays of jaahiliyyah (the times of ignorance of the mushrikeen era)."*

Rasulullah (sallallahu alayhi wasallam) said: *"Never will prosper a nation who assigns its affairs to a woman."*

The domination of the kuffaar and the fall of the Ummah in prostration at the feet of the kuffaar, have disfigured the intellectual process of Muslims. The thinking of Muslims has become subservient to kuffaar ideologies, especially western kuffaar culture. What is enlightenment to the west, is accepted and adopted as an incumbent requisite of life. Minus the 'progressive' attitudes of the western cult, Muslims see no progress.

One of the most dehumanising aspects of western culture is its cult of immorality which hinges on female exposure, female exhibition and prostituting the female body. There is no sphere of western life which is devoid of the preponderance of female

exhibition. In emulation of the western kuffaar cult of libertinism, Muslims too have adopted this vice of female exhibition. Following in the footsteps of the western shayaateen, Muslims of all walks of life, including the so-called religious sector, are portraying their adoption of the western cult of female exhibition with Islamic hues. People of the Deen are justifying female emergence, female exhibition and female participation in public activities by presenting deceptive 'Islamic' arguments.

While the Qur'aan vehemently proscribes female emergence from the home, we find in this era Ulama, the Madaaris, the Khaanqahs and the Tabligh Jamaat – all Deeni institutions – advocating the diametric opposite of the Qur'aanic prohibition. Thus, women are encouraged in their droves to emerge from their homes to participate in Salaat in the Musaaajid, so-called Thikr and so-called Tableegh in public places. So-called deceptive shaitaani 'separate' facilities are supposedly arranged to cater for the droves of women who have been encouraged to violate the Qur'aanic prohibition. While the Sahaabah had unanimously forbidden women to leave their homes for performing Salaat in the Musaaajid, the modern molvis, sheikhs and muballigheen sneer at the Qur'aanic injunction and have resolved to do the very opposite. By their devilish conduct they imply that the Qur'aanic command has been abrogated.

By their vigorous advocacy of female emergence, they rebelliously disregard the explicit Qur'aanic prohibition, the *Ijma'* (Consensus) of the Sahaabah and the *Ijma'* of the Ummah down the long corridor of Islam's history. It is only in this century that the liberalized ulama reeling under western influence, have legalized female emergence and actively encouraged them to follow in the footsteps of their western counterparts. A direct consequence of the corruption which

have contaminated and derailed the Ulama, are the outdoor female activities such as:

- Attending secular educational institutions
- Attending the Musaajid
- Attending public halls for lectures and evil wedding functions
- Attending thikr programmes
- Participating in Tabligh Jamaa't activities.
- Managing shops
- Girls Madrasahs

Most of these outdoor activities which are in conflict with the Qur'aan and Sunnah, have been awarded Shar'i licence by misguided ulama who have strayed from *Siraatul Mustaqeem*. Thus, even Shaikhs of Khanqaahs invite females to come out of their homes to attend their thikr sessions; Ulama entice them from their homes to attend madrasahs, and the Tabligh Jamaa't folk take women out of the homes to wander around on tableegh programmes. All these outdoor activities are presented to the women as acts of ibaadat, while in reality these are acts of deviation which open up the doors of fitnah. These Deeni personnel have destroyed the natural haya which Allah Ta'ala has endowed womenfolk. Self-exhibition has ruined their modesty, and has made them audacious

The concept of gender-equality is nothing other than female exhibition to gratify the inordinate carnal lusts of the male 'master'. Allah Ta'ala has created woman for only the home role. She has no share in outdoor activities which are the domain of the man. The consequence of elimination of the natural role of women is the collapse of the Islamic culture of morality which was handed to the Ummah by Rasulullah (sallallahu alayhi wasallam). The more this cult of female exhibition is promoted, the greater will be the fitnah in the community. There can never be prosperity in the Muslim

community when women vie with men outside the precincts of the home.

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PLASTIC FLOWERS

Imitation flowers – flowers made of plastic or any other material – are permissible. Some people believe that artificial flowers are prohibited because it causes disunity between husband and wife. This view and belief are baseless.

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THE HUMILITY OF THE LION

Binaan Hammaal (rahmatullah alayh) was a great Wali of the 4th century of the Islamic era. He hailed from Baghdad, but settled in Egypt. Once, Ibn Tuloon, the king of Egypt was greatly affronted and felt belittled by the admonition of Hadhrat Hammaal. The wrath of the king exceeded all bounds. He ordered that Hadhrat Hammaal (rahmatullah alayh) be cast to a man-eating lion.

A large crowd gathered to witness the event. After Hadhrat Hammaal was placed in the arena, the hungry lion was let loose. With a roar the lion leapt in the direction of Hadhrat Hammaal who was standing calmly. Not a sign of fear or panic was seen on him. When the lion reached Hadhrat Hammaal its roar and rage had disappeared. It behaved like a tame puppy smelling the great Wali of Allah Ta'ala. It did not harm a hair of Hadhrat Hammaal (rahmatullah alayh).

The crowd, and the king with his entourage were astonished at this wonderful spectacle. Finally the lion was returned to its enclosure and Hadhrat Hammaal was set free. When he was asked about the state of his heart at the time the lion was smelling/licking him, Hadhrat Hammaal said: "I was reflecting

on the differences of the Ulama on the mas'alah pertaining to the saliva of a lion – whether it was pure or impure.”

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THE BARKAT OF HIS BODY

Hadhrat Imaam Shaafi' (rahmatullah alayh) sent his messenger to Hadhrat Imaam Ahmad Bin Hambal (rahmatullah alayh) with the message: *“You will soon be overtaken by a momentous calamity, but you will emerge safely from it.”* Imaam Ahmad (rahmatullah alayh) was delighted by the arrival of Imaam Shaafi's messenger. As an expression of his joy, he removed the kurtah he was at that time wearing, and sent it as a gift for Imaam Shaafi' (rahmatullah alayh).

When the messenger handed the kurtah to Imaam Shaafi', he asked: “Was this kurtah on the body of Imaam Ahmad?” Messenger: ‘Yes.’ Imaam Shaafi': ‘Did he wear any other garment under the kurtah (e.g. a vest)?’ Messenger: ‘No, the kurtah was directly against his body.’

Imaam Shaafi' (rahmatullah alayh) placed the garment reverentially in a dish and poured water on it. After soaking the garment in the water, he squeezed out all the water into the dish. Then he filled the water into a bottle. Whenever, any of his companions would become ill, Imaam Shaafi' would give the patient a little of this water to drink. Immediately on drinking the water, the patient would be cured. This was the effect of the *barkat* of the *Taqwa* in the body of Hadhrat Imaam Ahmad Bin Hambal (rahmatullah alayh).

The ‘momentous calamity’ predicted by Imaam Shaafi' (rahmatullah alayh) was a reference to the arrest, flogging and imprisonment of Imaam Ahmad by the then Khalifah Ma'moon who had subscribed to the Mu'tazili doctrine of the *Kalaam* of Allah being created whereas the belief of the Ahlus Sunnah

Wal Jama'ah is that the *Kalaam* (Speech) of Allah is the uncreated eternal attribute of Allah Azza Wa Jal.

The Khalifah Ma'moon had ordered that Imaam Ahmad (rahmatullah alayh) be flogged for his refusal to retract this belief. This illustrious Imaam patiently suffered the torture, and remained steadfast in his proclamation of the Haqq.

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HE WAS NOT A WALI

Once Allah Azza Wa Jal commanded Hadhrat Jibrael (alayhis salaam) to destroy a certain city. Hadhrat Jibrael (alayhis salaam) pleaded: "O Allah, in that city there is such a pious man who had never disobeyed you for even a second." Allah Ta'ala ordered: "Destroy him along with all the other inhabitants of the city. There never developed even a frown on his face for My Sake when he would see the people indulging in sin and crime. He is also among the criminals."

The Ulama who freely mingle with flagrant transgressors, answering their invitations and consuming their food, should take lesson from this episode. Association with the flagrantly disobedient ones produces a desensitization which makes one impervious to the sins and transgressions one observes. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said: *"He who maintains silence (when) Haqq (is suppressed), is a dumb shaitaan."* The silence of the Ulama in this age is of this category. They belong to the class of 'pious' persons who deserve to be obliterated by Divine Punishment.

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CRUELTY – AN ATTRIBUTE OF KUFR

"Most human beings can't tolerate for 10 seconds a grain of pollen in the eye. Cat and rabbit eyes are far more sensitive than man's. No sooner had the United States outgrown its

scientific backwardness and become ‘civilized’ then American physiologists made it a point of honour to outshine their European colleagues. In 1904, *American Journal of Physiology* reported of the many experiments in which the eyes of cats were burned with various substances, after the eyelids had been cut off, to make the burning more effective. This was merely a preview of the long list of horrors that were invented in the New World, and from there rebounded to the Old.

Actually, Europe didn’t have to copycat America yet. We read in a German textbook on medicine: “*Sonnenberg has made a series of experiments on some dogs. He put their paws into boiling water. On some dogs the spine had previously been severed. The sixth animal, a big German Shepherd, died after 6 hours and three immersions into boiling water.*”

Prof. Monakow and Dr. Minkowsky of Zurich University performed many brain experiments in which they also extirpated the eyes of cats and dogs. They reported that “it wasn’t possible to keep the animals alive for more than 3 – 4 months after the operation.”

Prof. Walter R. Hess of the University of Zurich, who was to become a Nobel laureate, experimented extensively on monkeys, cats and frogs. Of one experiment, in which he used 50 frogs, he wrote: “Through primary movements of the animals, which are pinned with needles, one doubtlessly causes extreme pain, which subsequently is transmitted to the vagus nerve.”

The *American Journal of Physiology* described experiments on the reflex of the pupils of over 200 cats, after their ciliary nerve (that moves the eyelash) had been extirpated together with the entire nervous nodule. From the report:

1. The cat, sewn into a bag with only its head poking out, is placed against a crate containing a dog. By causing the dog to bark furiously, one notes: after 3 and half minutes,

sweat on the palms of the cat's paws; after 4 minutes, the hair bristles; after 5 minutes, dilatation of the pupils. After which the cat's suprarenal glands are extirpated and the experiment is repeated.

2. The cat is immersed several times in cold water and is then exposed in wet condition to a blowing ventilator.
3. The cat is placed in icy water. After 3 minutes it starts trembling. After 10 minutes its pupils get dilated. Then its suprarenal glands are extirpated and the experiment is repeated.
4. The cat's mouth and nose are hermetically taped shut. Death by suffocation occurs in 40 seconds.

The *Lancet*, considered the most authoritative medical magazine, reported an experiment on a group of dogs in which the end of the intestine had been sewn up making it impossible for them to defecate. Death came following terrible agony between the 5th and 11th day. The experiment was repeated on another group of dogs, which survived from 8 to 34 days. The identical experiment had already been done by Claude Bernard and Company, it had been done ever since continuously on thousands of animals, and is still being done today, mainly in the U.S.

In Germany, at the University of Cologne, female baboons are tied to the restraining table with their legs stretched up in the air at a right angle, and a catheter and a cytoscope are introduced in their gallbladders and kidneys. None of them survives for more than two investigations, because the instruments, too large for monkeys, tear up the ureter – they kept squirming while their ureter was torn, as we can presume from “it wasn't possible to immobilize completely the animals, which were not anesthetized.”

The Winnipeg *Tribune* quoted this same Dr. Ryder as telling an audience at a conference in Toronto of an experiment where

“cats had their tails cut off and were blinded, then they were put into a revolving drum to see how long they could stay awake before they died.”

.....With each dog strapped down and his belly laid open, the “surgeons” – subsidized by the American taxpayers who of course had never been asked for their consent – tied off and crushed the appendix, then cut out part of the intestinal tract and the spleen. With the intestinal system thus mutilated and unable to function normally, the dog was made to swallow a large dose of castor oil. The authors stated that thus “a fatal, fulminating, diffuse peritonitis of appendical origin may be uniformly produced in dogs”. In the experiment 56 dogs were used. Admittedly, the only purpose was to cause peritonitis, to publish an article that qualified its authors as “modern scientists”, and from which the reader can gather that all dogs died, under excruciating pain, after an “average” survival time of 39 hours.

While injection into the brain, or exposure to different substances, or extirpation of various organs keep being done to this day, the administration of electric shocks has become one of the most popular exercises in medical schools, as they don’t even require any manual skill, let alone any strenuous work or intellectual activity. Most experiments done are never reported, of course. But *Scientific American* found worthwhile reporting in 1958 that one J.V. Brady placed monkeys in restraining devices and gave them electric shocks every 20 seconds during 6-hour experimental periods. After 23 days the monkeys began to die suddenly of stomach ulcers in agonizing pain.”

(EXTRACTS FROM ‘SLAUGHTER OF THE INNOCENT’

by Hans Ruesch)

There is no wonder regarding the source from whence the U.S.A. acquires its torturers who operate its black torture camps such as in Guantanamo, Pakistan, Jordan, Afghanistan,

Europe, Israel and elsewhere. To be a torturer of human beings, it is essential to first qualify as a torturer of animals on which horrendous methods of perverse brutality, cruelty and savagery beyond description are perpetrated.

Brutality is an integral constituent of kufr. It is inconceivable for such horrendous cruelty and brutality to coexist with Imaan. It will therefore be proper to infer that the so-called ‘Muslims’ who execute Bush’s orders to torture Muslims, are bereft of Imaan.

“SLAUGHTER OF THE INNOCENT”

Slaughter of the Innocent by Hans Ruesch is an eye-opener. It assists one to understand the insanity of the brutal savages who torture human beings. It allows us to conclude that Satanism has driven to insanity the minds of men such as Bush and his henchmen. It is a book to read.

“*Slaughter of the Innocent* is meant to shock, is a massive blow in the struggle to prevent the senseless torture of millions of animals in laboratories all over the world ... torture that is carried out in the name of ‘human progress’.

Animals and birds are blinded by acids, submitted to repeated shocks, poisoned, inoculated with diseases, disembowelled, frozen, starved, and amputated internally and externally. There can be no doubt of the massive suffering humanity is inflicting.

This shattering breakthrough book does more than merely detail the torture deliberately inflicted on defenceless, innocent animals. It shows how the spread of vivisection has been possible only through a conspiracy of secrecy and deception. It shows how you can help stop the torture and senseless killing now.” (*Publishers Weekly*)

MEDICAL COLLEGE

In addition to western colleges and universities being institutions of prostitution, vice and immorality, two other heinous activities render these institutions haraam – mutilation of dead human bodies and animal torture. The magnitude and notoriety of these evils can never be adequately expressed in words.

Medical students who mutilate human bodies and who inflict horrendous acts of torture on live animals belong to some sub-human species despite their external resemblance with human beings. Apes too have a certain resemblance with human beings. However, the sub-human species who perpetrate the horrors for which medical colleges have become notorious are infinitely lower in rank than even apes. While apes do not sin, the species of sub-humans are worse than even swines

Never could it ever be permissible for Muslims to pursue western medical studies in institutions of brutality, savagery, vice and immorality.

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FORGIVENESS

At the time of his expulsion from Jannat, Shaitaan vowed: “I shall not leave man as long as there remains in him the breath of life. I shall deceive him with false promises.” Allah Ta’ala responded: “By My Glory and Splendour! I shall not close the door of repentance until the time when the agonies of death overtake man. I shall answer them (people) whenever they call Me. I shall grant them whenever they ask of Me. I shall forgive them whenever they seek forgiveness.”

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SLEEP WITH TAHAARAT

The Mu'min is required to be with his weapon at all times. Without his weapon, his enemies, the shayaateen, are able to approach and attack him. The weapon of the Mu'min, according to the Hadith, is Tahaarat (Wudhu). Hadhrat Maimunah Binti Sa'd (radhiyallahu anha) asked Rasulullah (sallallahu alayhi wasallam): *"O Rasulullah! If a person requires ghusl and sleeps without taking ghusl, is he (she) blameworthy?"*

Rasulullah (sallallahu alayhi wasallam) said: *"I do not prefer that he sleeps without Wudhu, for I fear that if his Maut arrives while he is sleeping, Jibraeel will not come near to him."*

The state of janaabat (greater impurity) deprives a person from the good fortune of the company of the Malaaikeh of Rahmat. It is essential to be with Tahaarat at all times.

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DEBARRING THE ANGELS OF RAHMAT

The Malaaikeh of Rahmat (Mercy) are the constant companions of the Mu'mineen who have adopted the attributes of Taqwa and Tahaarat. *Taqwa* is spiritual purity which is acquired by abstention from sin and futility, and by meticulous observance of the Shariah's commands. *Tahaarat* is physical purity which is acquired by ghusl, wudhu and cleanliness.

The Malaaikeh of Rahmat frequent the homes of the Mu'mineen. However, there are factors which debar the Malaaikeh from entering the home of a Mu'min. Among the acts which prevent the Malaaikeh from visiting our homes are the following: dogs, pictures of people and animals, being in the state of janaabat, musical instruments (this will include even a switched off television set), urine in a container, and the presence of bare-headed women.

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THE PRICE OF DIVINE LOVE

A pious man came to Hadhrat Hasan Basri (rahmatullah alayh) and lamented: “My two-year old daughter cries profusely and incessantly, night and day. All my efforts to placate her and all medicinal remedies have failed. I fear that she might lose her vision. You are the beloved bandah (servant) of Allah Ta’ala. Please come with me. Perhaps by virtue of your dua Allah Ta’ala will cure my daughter.”

When they arrived at the girl’s home, Hadhrat Hasan (rahmatullah alayh) said to her: “What is afflicting you? What has overwhelmed you to cry night and day, causing so much distress to your parents? The little girl said: “O Shaikh! Divine Love has overwhelmed my heart. I have tasted the pleasure of these tears. If the price of Divine Love is to sacrifice my vision, then too it will be a Treasure acquired gratis. If ten thousand eyes have to be sacrificed for perceiving the Divine Vision, it is acceptable.”

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INTEREST AND AN EVIL DEATH

Once Hadhrat Maalik Bin Dinaar (rahmatullah alayh) visited a sick man. The man was in his death throes. Whenever Hadhrat Maalik made *talqeen* of the Kalimah to him, the man would respond: ‘Ten, eleven.’ Then the dying man added: ‘O Maalik! There is a mountain of fire in front of me. When I attempt to recite the Kalimah, the mountain of fire moves threateningly towards me.’ When Hadhrat Maalik questioned his relatives, they said that he was a devourer of interest and he would give short weight.

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HADHRAT FUDHAIL'S NASEEHAT

*Everything fears a man who fears Allah Ta'ala. He who does not fear Allah Ta'ala, fears all things.

*Entry into the world is easy, but departure from it is most difficult.

*Fear of Allah is proportionate to Knowledge of the Deen, and Taqwa is proportionate to love of the Akhirah.

*Allah's *la'nat* (curse) settles on a person who professes love for his brother Muslim while harbouring malice for him. Such a man may become blind and deaf.

*Allah has accumulated all evil in one location, and has decreed that the world is its key.

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AN EVIL AALIM

"The closer an Aalim is to the ruler, the further is he from Allah's proximity." (Hadhrat Fudhail Bin Iyaadh)

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WHY OUR DUAS ARE NOT ACCEPTED

Once the people asked Hadhrat Ibraahim Bin Adham (rahmatullah alayh): "We have a difficult problem which has made us despondent. Allah Ta'ala says in the Qur'aan Majeed: '*Call unto Me. I shall answer you.*' We make dua for years, but our duas are not accepted. What is the reason?" Hadhrat Ibraahim (rahmatullah alayh) said: "There are many reasons for this:

*You have recognized your true Creator, but you have not fulfilled the rights of His ibaadat.

*You recite the Kitaab of Allah, but you do not act in accordance with His commands.

*You claim to love Rasulullah (sallallahu alayhi wasallam), but you do not follow his Sunnah.

- * You have acknowledged that shaitaan is your enemy, but you always submit to his orders.
 - * You consider yourselves to be inmates of Jannat, but you do not make efforts to gain it.
 - * You believe in the reality of Maut, but you do not make preparations for it.
 - * You believe that you have been freed from Jahannum, but you do nothing to save yourselves from it.
 - * You utilize the bounties of Allah Ta'ala night and day, but you do not express gratitude.
 - * You frequently bury your dead, but derive no lesson.
- Thus, there is no wonder when duas are not answered.”
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HADHRAT BISHR'S NASEEHAT

- * The desire for praise is the effect of love for the world.
 - * Three acts are very difficult: (i) Generosity during poverty (ii) Piety in privacy (iii) Proclaiming the truth at the time of fear.
 - * Abandon the devotees of the world, otherwise you will be resurrected with them.
 - * Man will not acquire moral excellence as long as his enemy fears no harm from him.
 - * If a man is unable to remember Allah much, let him not sin much.
 - * Looking at the face of a miser hardens the heart.
 - * The devotees of the world are deprived of the sweetness of Akhirah.
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AIDING THE POOR

A man came to Hadhrat Bishr Haafi (rahmatullah alayh) and said that he had saved 2,000 dinars. He wished to go for Hajj. Hadhrat Bishr said: “O man! Do you wish to go for Hajj on a

holiday or do you wish to gain the pleasure of Allah Ta'ala?" The man said: "My intention is to go for Hajj to gain Allah's pleasure." Hadhrat Bishr said: "Go and settle the debts of ten Faqeers or distribute the wealth to ten orphans or aid a man in need, who has a large family to support. Aid to Muslims in hardship is superior to a hundred Nafl Hajj."

The man said: "Hadhrat, at this time my yearning for Hajj is overwhelming." Hadhrat Bishr said: "Now it is clear that the wealth in your possession was not acquired in lawful ways. As long as you do not squander the money in inappropriate (i.e. prohibited) ways, you will not be contented."

This episode is a salubrious lesson for all those who have made Hajj and Umrah an external façade for their frequent tours of extravagance and nafsaniyat. If their niyyat for undertaking Hajj and Umrah is sincere – the Pleasure of Allah – they would certainly implement the naseehat of Hadhrat Bishr Haafi (rahmatullah alayh), and gain the thawaab of a hundred Hajj.

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THE MUQTADI

Muqtadi is one who follows the Imaam in Salaat. There are three kinds of *Muqtadi*: Mudrik, Laahiq and Masboob

Mudrik is a *Muqtadi* (follower) who joined the Jamaa't from the beginning and remained in the Jamaa't until the end of the Salaat. *Laahiq* is a *Muqtadi* who joined at the beginning, but during the course of the Salaat his wudhu broke. He withdraws to renew his wudhu, and again joins the Jamaa't. *Masboob* is a *Muqtadi* who joins the Jamaa't after having missed at least one raka't.

Masaa-il (Rules) of the Masboob

- 1) After the Imaam completes the Salaat, the Masbooq, without joining the Imaam in Salaam, will rise to complete the raka't/s which he had missed.
- 2) The Masbooq should rise immediately after the Imaam has completed the first Salaam.
- 3) If after the first Salaam, the Imaam makes Sajdah Sahw, the Masbooq should join in the Sajdah. But he should not join the Imaam in the Salaam.
- 4) If the Masbooq mistakenly makes the first Salaam with the Imaam, Sajdah Sahw becomes incumbent.
- 5) The Imaam was just about to begin the first Salaam to the right when a Masbooq joined the Salaat. The Masbooq in this case should recite the full Attahiyaat, then rise to complete his missed raka'ts.
- 6) When performing his missed raka'ts, the Masbooq may recite any Surahs or Aayaat. It is not incumbent for him to follow the Imaam's sequence.
- 7) A Masbooq cannot become the Imaam for another latecomer.
- 8) The Imaam had mistakenly made a fifth raka't. After Qa'dah Akheerah in the fourth raka't, the Imaam thinking that it was Qa'dah Ula, performed an additional raka't. None of the musallis corrected him. However, in the Qa'dah after the fifth raka't, the Imaam remembered and made Sajdah Sahw. A Masbooq joined in this fifth raka't. The Fardh of this Masbooq is not valid. He has to repeat the Salaat.
- 9) If a Masbooq joins the Jamaa't just before the Imaam completed the word 'Assalaamu' of the first Salaam, then his *Iqtida* (following) is valid. Once the Imaam has recited the *Meem* of the first Salaam, the *Iqtida* will not be valid. The latecomer should perform his Salaat separately.
- 10) In Qa'dah Akheerah of the Imaam, the Masbooq should recite only Attahiyaat. Thereafter, while waiting for the Imaam

to make Salaam, the Masbooq may recite Kalimah Shahaadat repeatedly.

11) The Masbooq forgetting about his missed raka'ts, completed the Salaat with the Imaam. While making dua with hands raised, he remembers that he is a Masbooq. He should immediately get up, complete his missed raka'ts and make Sajdah Sahw. As long as he had not committed an act which nullifies Salaat, he should rise and complete his Salaat, then make Sajdah Sahw.

12) If the Salaat is *Jahri* (i.e. a Salaat in which the Qiraa't is recited audibly –Fajr, Maghrib and Isha'), the Masbooq has the choice of reciting Qiraa't audibly or silently.

13) A Masbooq joined the Jamaa't in the second raka't. In this instance the Imaam is a Musaafir. This Masbooq when performing his three raka'ts, should do so without Qiraa't in the first two raka'ts. In the third raka't there will be Qiraa't. If the Masbooq in this case joined the Musaafir Imaam in Tashahhud, then when performing his omitted raka'ts, there shall be no Qiraa't in the first two raka'ts. In the second two raka'ts will be Qiraa't.

14) A musalli joins the Jamaa't while the Imaam is in Ruku', but manages to join in the Ruku' after reciting Takbeer Tahrimah and standing momentarily for the duration of one Tasbeeh. In this case, the musalli has obtained the raka't. However, if he goes straight into Ruku' after reciting Takbeer Tahrimah but without Qiyaam (standing) for the duration of at least one Tasbeeh, then he has missed the raka't.

15) If the Masbooq finds the Imaam in Sajdah, he should recite Thana after Takbir Tahrimah, then join the Imaam in whatever position he finds him.

16) If the Masbooq joins the Jamaa't while the Imaam is reciting Qiraa't audibly, then he should not recite Thana. If the

Qiraa't is silent, he should recite Thana, and when he performs his omitted raka'ts, he should again recite Thana.

17) If a Masbooq joins the Jamaa't after the Imaam has completed Sajdah Sahw, there is no need for him to make Sajdah Sahw. His Salaat his valid.

18) The Masbooq joined the Jamaa't in the third raka't of Maghrib Salaat. The method of completing the missed raka'ts is as follows: He should recite (Qiraa't) in the first raka't after the Imaam completes, and sit in Tashahhud after this one raka't. In the second raka't there will also be Qiraa't.

19) The Masbooq joins the Jamaa't during Qa'dah Akheerah (the Last Sitting) of Maghrib. He should perform the missed raka'ts as follows: In the first and second raka't there will be Qiraa't. The first Qa'dah will be after the second raka't. In the third raka't there will be no Qiraa't.

20) The Masbooq joins the Jamaa't in the third raka't of a four raka't Fardh Salaat (Zuhr, Asr, Isha'). In his first raka't when performing the missed raka'ts, there will be Qiraa't, and Qa'dah. In his second raka't, there will be Qiraa't, but no Qa'dah. In his third raka't there will be no Qiraa't. This will be his last raka't.

21) The Masbooq joins in Tashahhud of the second raka't (i.e.in Qa'dah Ula) of a four raka't Fardh Salaat. In this case there will be Qiraa't in both raka'ts which the Masbooq performs, and Qa'dah will be after the second raka't.

Masaa-il of the Laahiq

1) A Muqtadi who had joined the Jamaa't from the beginning will become a *Laahiq* if his wudhu breaks during the course of the Salaat. The *Laahiq* should immediately leave to renew his wudhu. He should not speak nor do anything which nullifies Salaat. After making wudhu, he should join the Jamaa't and perform the raka'ts which he had missed without reciting any Surah (Qiraa't). If after completing the missed raka'ts, the

Jamaa't is still in progress, then he has linked up with the Imaam. If the Imaam completes the Salaat while the *Laahiq* is engaged in Salaat, he (*Laahiq*) should continue to complete his Salaat.

2) When the Muqtadi's wudhu breaks during Salaat, he should renew his wudhu at the nearest available place. After having made wudhu, if the Jamaa't is still in progress, he should join in the saff. Then he should begin with the *Rukn* (part of the Salaat) in which his wudhu had broken. He should first perform the raka'ts which he has missed. Should the Jamaa't still be in progress after the *Laahiq* has completed the missed raka'ts, then he should follow the Imaam. If the Imaam has already ended the Salaat, the *Laahiq* should continue to complete his Salaat.

3) If the *Laahiq* after having made wudhu, finds the Jamaa't has ended, then he may stand anywhere to complete his Salaat. It is not necessary for him to return to the saff.

4) If the *Laahiq* completes his Salaat in the way the *Masbooq* does. His Salaat will be valid, but he will be sinful for having done so. It is Waajib for the *Laahiq* to begin with the missed raka'ts.

5) The *Laahiq* will not recite any Surah or Aayat in any of the raka'ts. The Imaam's Qiraa't suffices for him.

6) After having renewed wudhu, if the Jamaa't is still in progress, it is best to begin the Salaat afresh. Join the Jamaa't as a *Masbooq*. If the Jamaa't has ended, then start the Salaat afresh. This is called *Isteenaaf*.

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THE ESSENTIALITY OF HALAAL TAYYIB FOOD

*“O People! Eat from the earth that which is halaal and tayyib,
and do not follow in the footsteps of shaitaan. Verily, he*

instructs you (to commit) evil and immorality, and that you fabricate about Allah what you know not."

(Qur'aan)

"O Rusul (Messengers)! Eat from the Tayyibaat (halaal and wholesome foods) and practise deeds of virtue."

(Qur'aan)

An essential and vital requisite for gaining *Taqwa* is the consumption of *halaal and tayyib food*. Haraam and doubtful (*Mushtabah*) food produces *shaitaaniyat* (Satanism) in the human being, hence the aayat says: "*Do not follow in the footsteps of shaitaan.*" The food should be lawful and acquired in a lawful manner while also being free from all types of physical and spiritual contamination. Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) elaborating on the importance of *halaal* food and food which is free from doubt, writes in his kitaab, *Akhlaaqus Saaliheen*:

"Among the attributes of the Salf-e-Saaliheen is the extraordinary care they exercised with regard to *mushtabah* (doubtful) food. They would not accept the invitation of any person in whose wealth there was a doubt, be he the king, a man of wealth, a qaadhi, a Sufi or the Shaikh of the Arabs.

The sign of a person's food being *mushtabah* is the preparation of many varieties of food. Rasulullah (sallallahu alayhi wasallam) forbade the Sahaabah from answering the invitation of people who vie with one another (in sumptuous functions such as wedding feasts, etc.). Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) said: "Never eat the food of anyone except of a pious person." He would not accept a Walimah invitation if he lacked confidence regarding the piety of the host.

Hadhrat Huzaifah (radhiyallahu anhu) answered an invitation. He observed in the host's house non-Muslim style of furniture. He departed without eating of the food and commented that a

person who emulates a nation will be as them. A person who prefers an action of a people is from among them.

Hadhrat Muhammad Bin Salaam Sikandari (rahmatullah alayh) said: "The Sunnat style of Walimah has been abandoned. The method of serving Walimah food (during the time of the Sahaabah) was for the utensils of food to be brought to the Musjid during the morning. Everyone, rich and poor, high and low, would participate in the Walimah food. If the Walimah function was restricted to the wealthy, no one would eat of the food. They would say that such food is evil."

Hadhrat Luqmaan (alayhis salaam), proffering advice to his son, said: "O my son! Stay away from invitations. Answering invitations remind you of the dunya and its desires." Hadhrat Shafeeq Bin Ibraahim (rahmatullah alayh) said: "Nowadays, walimahs are no longer according to the Sunnah. Accepting invitations causes me pain."

The standard of *Taqwa* in the early era of Islam was exceptionally high. In the age in which we live, the preponderance of *mushtabah* and *haraam* food has desensitized the heart. The heart covered by layer upon layer of spiritual corrosion has become impervious to unlawful and doubtful food, sin and transgression. Even so-called ulama argue that this is not an age of abstention from *mushtabah*. Even *haraam* food is proclaimed *halaal*. All restraint in this sphere has been abandoned. Filth and carrion are freely consumed.

Earnings are contaminated and even *haraam*. Food acquired with such money is likewise contaminated. It exercises a disastrous spiritual effect on the *Rooh*. *Mushtabah* food effaces the spiritual lustre which *Taqwa* generates in the heart of the Mu'min. The inclination for righteous deeds is eliminated, and in some cases despite the intellectual inclination and desire to practise deeds of piety, there is no spiritual energy and enthusiasm to cultivate *Taqwa*. It is for this very reason that

Allah Ta'ala commanded the Ambiya to exercise extreme care regarding the food they consume. The Qur'aan cites *halaal tayyib* food as the foundation for the structure of piety.

The spiritual lustre which is the effect of Thikrullah and Ibaadat is not acquired by a person who is not careful regarding the food he consumes. A haraam or even a mushtabah morsel causes considerable spiritual havoc which eliminates the glitter of the *Rooh*. Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said that abstention from one *mushtabah* dirham (a silver coin) is more beneficial than giving 600,000 dirhams to Sadqah.

In our time no care whatsoever is given to this aspect of the Deen. The aim is only to acquire. The source of the earning and its manner are of no concern. Rasulullah (sallallahu alayhi wasallam) said that the time will come when the concern will be only to acquire wealth regardless of it being halaal or haraam. As long as money is acquired, the objective of man's craving is satisfied. How the money comes and from where it comes, no longer concern Muslims. Thus, we find every facet of our life to be corrupt. Due to the reckless disregard which Muslims have nowadays for halaal and haraam, all barkat has been eliminated from all departments of our life. Our homes, places of business, Musaajid, Madaaris, Khaanqas, Ibaadat, marriages, professions and all other spheres of activity are bereft of barkat (blessings) and aafiyat (safety).

Haraam food is not restricted to food with haraam ingredients or to meat slaughtered un-Islamically. Halaal food also becomes haraam if acquired with haraam money or in ways which are haraam. This concern was so overwhelming among the Sahaabah that Hadhrat Umar (radhiyallahu anhu) said: "*We used to abstain from nine tenths of halaal ways of earning for fear of riba.*" But today, Ulama are legalizing nine tenths of riba and other haraam dealings by the accursed stratagem of

Ta'weel Baatil (baseless interpretation). Maut and the Aakhirah do not feature any more in the daily life of Muslims. There is therefore no restraining influence to curb the inordinate craving and lust of the bestial *nafs*.

Hadhrat Ibraahim Bin Adham (rahmatullah alayh) said: "As long as a man is not scrupulous regarding his food, he will not gain the proximity of Allah Ta'ala only by virtue of abundance of worship."

HARAAM FOOD – A SHAITAANI DECEPTION

People were highly praising a young Wali who was said to have attained extremely lofty heights of spirituality. He was a man of *Wajd* (state of spiritual ecstasy). Hadhrat Ibraahim Bin Adham (rahmatullah alayh) went to visit this young Wali. At the request of the young Wali, Hadhrat Ibraahim was his guest for three days.

Hadhrat Ibraahim closely observed the Wali, and he was impressed with his Ibaadat and rigorous austerity (zuhd). The great Auliya of Allah Ta'ala enjoy a lofty state of spiritual insight and wisdom called *Firaasat* about which Rasulullah (sallallahu alayhi wasallam) said: "*Beware of the firaasat of the Mu'min, for verily, he looks with the Noor of Allah.*" On closer examination, Hadhrat Ibraahim (rahmatullah alayh) discovered that the food which the young man was consuming was not halaal. When he had established this fact, he exclaimed: 'Allahu Akbar! This, (i.e. the wajd/spiritual state) is the machination of Shaitaan.'

Before taking leave, he requested the young man to be his guest for three days. Hadhrat Ibraahim brought the young man home. After eating the very first meal, there was a drastic transformation in the condition of the young Wali. All his former spiritual fervour and vigour dissipated. He had no

inclination and stamina for ibaadat nor could he experience states of ecstasy. The young Wali was highly agitated. He said: "What have you done to me?" Hadhrat Ibraahim said: "Your food was not halaal. Shaitaan would enter your body with the (haraam) food. He entered and exited from your body as he desired. Now after you have eaten halaal food, Shaitaan has failed to demonstrate his influence. Your true condition has now become apparent. The basis of spiritual progress is halaal food."

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HADHRAT ALI'S NASEEHAT

"Soon there will dawn an age when government will be established with oppression and killing; wealth will be acquired by deception and miserliness, and mingling with people will be possible only by following their base desires. At that time whoever adopts Sabr and guards his nafs (abstaining from these evils), Allah Ta'ala will bestow to him the reward of fifty Siddiqueen. It was conveyed to us that during the later times (in proximity to Qiyaamah), the Mu'min will not experience peace without anonymity."

(Siddique is a Wali of the highest rank.)

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SUPERIOR ABSTENTION

"Abstaining from one lie or one violation of a promise or one evil gaze is a cause for more Rahmat (Allah's Mercy) than an abundance of Nafl ibaadat accompanied by a lie or a violation of a promise or an evil gaze." (Hadith)

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THREE CALAMITIES

"Here on earth, three events are calamities for the Mu'min:

- Missing Salaat
- The death of a sincere pious friend
- The introduction of bid'ah in Islam.

Your brother is he who informs you of your errors. Your true friend is he who warns you of your sins.”

(Hadhrat Yahya Bin Muaaz)

SIGNS OF QIYAAMAH

There are many minor signs of Qiyaamah mentioned in the Hadith. Numerous of these signs have already occurred, and many are rapidly unfurling in our time. Among these Signs of Qiyaamah which rampantly prevail in our era, are:

*Knowledge of the Deen will be acquired for motives other than the Deen. The purpose for acquisition of Ilm will be attainment of worldly goals.

*Men will be obedient to their wives, and act in subordination to all their whims and fancies thereby acting in violation of the Shariah and trampling on the rights of their parents and others.

*Sons will be insolently disobedient to their parents. They will bring their friends close to them and distance themselves from their father.

*Voices will be raised in the Musjid with worldly conversation.

*People will appoint persons of corrupt character to be their leaders.

After mentioning these Signs of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) commented: *“At such a time await red storms, earthquakes, disfigurement (of faces) and showers of stones (from the sky).”*

THE WORST PERSON

Allah Ta'ala revealed to Hadhrat Nabi Musaa (alayhis salaam):
 “O Musaa! The worst person in creation is he whose heart is proud; whose tongue is bitter; whose hand is miserly, and whose character is corrupt.”

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THE CURING PROPERTIES OF HONEY

“There comes from their stomachs a drinking liquid of varying hues. In it is a cure for mankind. Verily in this is a sign for people who reflect.”

(Surah Nahl, Aayat 69)

For the Mu'mineen, there is no need for evidence other than the Qur'aan for the affirmation of the wonderful curing and healing properties of Honey. Recent research by medical experts of all persuasions have confirmed the wonders of Honey. While all brands of pure honey come within the scope of the 'cure for mankind' mentioned in the Qur'aanic aayat, the Manuka Honey Company of the USA has the following information on Manuka Honey:

*** Regular Manuka Honey is used for sore throats, colds, canker sores, fever blister, acne, facials.** At the first sign of a sore, dry or scratchy throat, take one teaspoon of Manuka Honey and let it dissolve in the mouth first, coat and soothe the throat and then swallow. Repeat as necessary, up to 3 – 5 times throughout the day. Manuka Honey can also be applied 5 – 6 times per day directly onto a canker sore, fever blister and acne. Use Manuka Honey in tea, on toast, cooking and baking.

*** Internally Active Manuka Honey is used for Acid Reflex, Heartburn, Esophagus Ulcer, Up-Set Stomach, Stomach Ulcer, H. Pylori, Gastritis, Duodenal Ulcer, Irritable Bowel**

Syndrome, Ulcerative Colitis. For all internal applications, take one teaspoon Active Manuka Honey on a small square inch (24.5mm) piece size of bread or slice of fruit, 20 – 30 min. before breakfast, lunch and dinner to coat out the stomach and gastro-intestinal tract. Do not drink any liquids during those 20 – 30 min. in order for the honey to stay concentrated. You can take a 4th teaspoon before going to bed, to coat out the gastro-intestinal tract while sleeping.

*** External Applications for Active Manuka Honey include wounds, burns, ulcers, sores, surgical scars, MRSA, VRE and other external infectious wounds such as diabetic leg and foot ulcers, decubitus wounds/bed sores, amputation stump wounds, infectious war wounds.** Apply a fair amount of Active Manuka Honey (not too much and not too little) onto a sterile gauze; apply the gauze with the honey attached to the wound. Change dressing once every 24 hours. Gently wash wound with a saline solution, before applying next honey dressing.

For more information at:

www.manukahoneyusa.com/Extended-Info-Data-Base.htm

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THE ULAMA

Rasulullah (sallallahu alayhi wasallam) said: “Verily, the worst of evils is the evil of the Ulama, and the best of goodness is the goodness of the Ulama.”

Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) asked Hadhrat Ka’b (radhiyallahu anhu):

“What expunges *Ilm* (Knowledge of the Deen) from the hearts of the Ulama?”

Hadhrat Ka'b (radhiyallahu anhu) said: "Greed."

"Verily the worst of the Qurraa' (plural of Qaari) by Allah are those who visit the wealthy." (Daarmi)

People of Knowledge who visit the wealthy and the rulers for the attainment of worldly motives and to gratify their desire for wealth come within the purview of these strictures.

The Hadith does not slate wealth and the wealthy. The evil effects generated by wealth are the spiritual poisons to beware of. As far as wealth is concerned, Rasulullah (sallallahu alayhi wasallam) said: "*Pious wealth is good for a pious man.*" "Pious wealth" is wealth acquired in a halaal manner. A pious man will discharge the *huqooq* of the bounty of wholesome wealth. Others will benefit from 'his' wealth, for he understands that the wealth in his custody is an *Amaanat* (trust) which Allah Ta'ala has entrusted to him during this short worldly sojourn. He does not display ingratitude to Allah Ta'ala by squandering the halaal wealth bestowed to him.

Pious men of wealth who maintain a relationship with pious Ulama for the sake of the Deen are praiseworthy. Hence the Mashaaikh have coined the adage: "*The wealthy man at the door of the Faqeer is praiseworthy while the Faqeer (i.e. the Aalim of the Deen) at the door of a wealthy man is evil.*"

A salient attribute of the ulama-e-soo' (the evil worldly ulama) is their constant concern to satisfy the whims and desires of the people of wealth. In this despicable process, the ulama-e-soo' trade the Shariah for a miserable price. They fabricate opinions and 'rules' to satisfy their paymasters. In so doing they plod the path carved for them by the ulama of Bani Israaeel who were adept in the art of distortion and misinterpretation of the laws of the Shariah. Castigating the ulama-e-soo', the Qur'aan Majeed states:

"O People of Imaan! Verily numerous of the Ahbaar and Ruhbaan (Ulama and Mashaaikh of Bani Israaeel) devour the wealth of people in unlawful ways and they prevent (people)

from the Path of Allah”

“And why do their Saints and Scholars not forbid them (the masses) from speaking falsehood and eating haraam? Indeed, most vile is what they were doing.”

This vile cancerous disease has consumed innumerable ulama of this Ummah. May Allah Ta’ala save us from the evil of our nafs and the plots of shaitaan.

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THE EVIL OF THE SO-CALLED “SHARIAH BOARDS”

In this era of *Riba* preponderance, a new breed of ‘ulama’ has come into existence. They are members of institutions which have been created by the *Riba* capitalists, and these institutions are termed ‘shariah boards’. Nowadays most of the world’s major kuffaar *Riba* banks have created their own ‘shariah boards’ staffed by handpicked ulama-e-soo’ who have sold their souls and Allah’s Deen for a pittance – for lousy dollars and rands.

The ‘ulama’ members of these fraudulent ‘shariah boards’ are constrained by the dollars which their capitalist masters dole out to them, to dance to the tune and comply with the demands of the capitalist ideology which is inextricably interwoven with the evil of *Riba*. The *Riba* banks of the capitalists pay their ‘shariah board’ serfs huge sums, in worldly terms, for a definite purpose. The capitalists never pay the ‘shariah board’ members for guarding the Shariah. They do not pay for fatwas of *Laa Yajooz* (Not permissible). The payment is *only* for fatwas of *Yajooz* (i.e. It is permissible). Every *Riba* product manufactured by the capitalist banks has to be incumbently issued a licence of permissibility, and the ‘shariah boards’ have been established for no purpose other than this objective, viz.,

to find permissibility by hook or crook for the *riba* products offered by the banks.

The ignorant and unwary masses of the Ummah are hoodwinked by the employment of skulduggery by the ‘shariah board’ ulama who coin Islamically sounding designations such as *musharaka*, *mudharaba*, *murabaha*, etc. Yet if these contracts are subjected to thorough scrutiny, their ugliness and *hurmat* will become manifest. There is hardly any difference between the undisguised *riba* deals of the banks and the disguised *riba* deals marketed under Islamic nomenclature.

Greed for dollars has driven the members of the ‘shariah boards’ to subvert the Shariah and to fabricate rulings of permissibility for the *haraam* *riba* products of the *riba* banks. All banks, whether *kuffaar* or so-called ‘Islamic’, are capitalist *riba* institutions without exception. Only the ignorant and those who opt for deliberate blindness motivated by greed, are deluded by the pronouncements of permissibility fabricated by the ‘shariah boards’ of the capitalist banks.

The ulama serving on these new vile creations of the banks lack honour in entirety. Greed for money brings these hired ‘scholars’ into the full glare of Rasulullah’s stricture: “Verily the worst of evils is the evil of the Ulama.” Besides inviting disrepute and disgrace for themselves, they insult the elevated rank of Deeni Knowledge by dancing to the tunes of their bank-paymasters. The Ulama are supposed to be the Heirs and Representatives of the *Ambiya*. The *Aalim* is supposed to be the Guardian of the Shariah, not an advertiser for the capitalist banks, promoting their *riba* wares under deceptive designations.

These ulama-e-soo’ have descended to new depths of degradation and self-inflicted humiliation by being hirelings of the *riba* banks. Whenever they are summoned by their capitalist masters, they have to run and grovel, and set in motion the evil

machinery to fabricate *baatil fatwas* for promotion of every new *riba* product. They are required by their paymasters to rummage through the *kutub* of the Math-habs. In this exercise, the members of the 'shariah boards' tear out masaa-il from their contexts, and present a patchwork of fatwas with pieces from different Math-habs to produce permissibility. The now notorious stunt is to resort to some aspects of a mas'alah torn out from the Maaliki *kutub*, and to hammer it out as a basis for whatever *riba* product is presented by the capitalist banks.

The obligation of the Ulama is to guard the Deen, not to promote the wares of the *riba* banks. If a *riba* bank requires information regarding a specific product which it has spawned, it should present its *Istifta'* to the Muftis who are stationed in their own humble lodgings whether at the Madaaris or in their homes. Hirelings of the bank are not qualified to issue fatwas for the guidance of the Ummah. It behoves the true Mufti to examine the *Istifta'* in the manner his ancestors in this sacred Department of *Ifta'* had been practising since the time of the Sahaabah. Fatwas are issued for Allah's Pleasure and for safeguarding the Deen, and for guiding the Ummah.

The objective of Fatwas is not promotion of the wares of the capitalist banks. The ulama who sit on these bank-created 'shariah boards' have betrayed their Ilm. They have betrayed Allah, His Rasool and the Ummah. They are among the worst specimens of the fraternity of ulama-e-soo'. About such ulama who have humiliated themselves for money and who sit on the bank-created 'shariah boards' dabbling and trifling with the sacred divine Law of Islam, Rasulullah (sallallahu alayhi wasallam) said:

"There will dawn an age when..... the worst of people under the canopy of the sky will be their ulama. From them will emerge fitnah, and unto them will rebound the fitnah."

The ulama-e-soo' staffing the haraam so-called 'shariah boards' of the capitalist riba banks have rendered Islam and the Ummah the greatest disservice.

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LAME EXCUSES OF WIVES WILL NOT BE ACCEPTABLE

In a lengthy Hadith Rasulullah (sallallahu alayhi wasallam) described a scene in the Divine Court on the Day of Qiyaamah. A woman who will be ushered into the Divine Presence, will be asked about her neglect of Salaat (and also about her other violations of the Shariah). This woman will say in her defence that her obligations to her husband and children, and her household duties did no permit her the time to regularly perform Salaat. She will also present the excuse of her husband's foul temper which had instilled fear in her. She was therefore constrained to be at his beck and call, hence she was unable to fulfil her Deeni obligations.

Allah Ta'ala will then command that Hadhrat Aasiyyah (rahmatullah alayha) be ushered into His Presence. It will then be said to the woman. "Was your husband a greater oppressor and worse than her husband, Fir'oun?" The woman will reply: "O Allah! No one was a greater oppressor and more evil than Fir'oun." It will then be said to this woman: "Despite Aasiyyah having been the wife of such a cruel and evil tyrant, she was never neglectful of her ibaadat nor forgetful for a moment of Allah's remembrance. If the oppression of any husband could have prevented any wife from Salaat and her Deeni obligations, then most certainly, Aasiyyah would have been prevented. O woman! The excuse of your husband is baseless. You, of your own accord was neglectful of the Deen. You did not fear My punishment, hence you disobeyed My commands, and rebelled

against the teachings of My Rasool. Today you shall taste of My chastisement.”

Allah, Rabbul Aalameen will then command the Angels to cast her into Jahannum. May Allah Ta’ala save us from such disaster.

Wives should understand that the first allegiance of every Muslim is to Allah Ta’ala, not to the husband. Furthermore, in almost all cases, the excuse of the husband is a smokescreen presented to deceive others and to perpetrate self-deception. Obedience to the husband in any act which results in disobedience to Allah Ta’ala is haraam. While the wife is required to fulfil her obligations to her husband, it is strictly prohibited for her to present the excuse of her husband’s orders and wishes to justify her commission of haraam. In fact, if her husband intransigently requires her to disobey Allah Ta’ala, she should opt for separation, leave the marital home and take refuge in the home of her parents.

On the Day of Qiyaamah, the lame excuses tendered in self-defence and in justification of sins will not avail.

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QALB-E-SALEEM

Hadhrat Ahmad Bin Hawaari (rahmatullah alayh) narrates that his wife, Raabiah (rahmatullah alayha) said: “Once I visited my sister, Aatiq, and she said to me: ‘Have you understood Allah’s statement: “...*Except the person who comes to Allah with a righteous heart (Qalb-e-Saleem).*”?’ I confessed my ignorance in this regard. She said: “Qalb-e-Saleem is such a heart in which there resides nothing besides Allah Ta’ala.”

Hadhrat Ahmad Hawaari said: “I narrated this statement to Hadhrat Saleem Sulaimaan (rahmatullah alayh). He replied: “This is not the words of a raahibah (saintly woman). In fact, these are the words of the Ambiya.”

The view expressed by Hadhrat Aatiq is confirmed by the Hadith-e-Qudsi: “*Nothing can contain Me, but the heart of the Mu'min.*” While all the limbs of the body have functions for which they are utilized, the function of the Mu'min's heart is only *Thikrullaah* (Remembrance of Allah). The remembrance of any alien object displaces the Remembrance of Allah Ta'ala from the heart which then cannot be classified as *Qalb-e-Saleem*. Utilizing the heart for the remembrance of any object or any being other than Allah Ta'ala is ingratitude for the *Ni'mat* of the Heart.

In the aforementioned Qur'aanic aayat Allah Ta'ala mentions that on the Day of Qiyaamah nothing will benefit man except a morally and spiritually healthy heart. According to all the Mufasssireen, only the heart of a Mu'min could be described as *Qalb-e-Saleem*. The fundamental basis for the health of the heart is Imaan. However, the spiritual health of the heart is corrupted with evil, sin and transgression. It is only a morally reformed and spiritually elevated person who will have the capital of a *Qalb-e-Saleem* on the Day of Qiyaamah.

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A PIOUS PRINCESS

Once a princess passed by the hut in which lived Hadhrat Abu Shuaib Baraathi (rahmatullah alayh) who had renounced the world and had devoted his time and life for the worship of Allah Ta'ala. Although the princess lived in a palace, her heart was attracted to the piety of this Buzrug and the simplicity of his hut. She sent a proposal of marriage to him. Hadhrat Abu Shuaib responded: “If you wish to attain your goal (i.e. Allah's Pleasure and the Aakhirah) then change your garments of opulence and your lifestyle. Only then will you attain your objective.”

The pious princes accepted and the Nikah was performed. She bid farewell to the palace and took up residence with her husband in the hut. When she arrived in the hut, she saw a piece of mat which was the ‘bedding’ of Hadhrat Abu Shuaib. The princess said: “As long as you retain this mat, I shall not live here. I have heard that the earth proclaims: ‘O Son of Aadam! Today you have erected a barrier between you and me. But tomorrow you will reside in my bowels.’” “Now wherefore do you erect this barrier between yourself and the earth?” Immensely delighted with his wife’s attitude of *Zuhd*, Hadhrat Abu Shuaib threw away the mat.

The princess remained with him in the hut for many years devoting her time to the ibaadat of Allah Ta’ala until Maut claimed her – Rahmatullah alayha. (*Zuhd* is the attitude of renunciation. The world and its love are sacrificed for the sake of Allah’s Pleasure.)

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HAVE GREATER SHAME FOR ALLAH

Hadhrat Ubaid Bin Umair (rahmatullah alayh) said: “*Give preference to shame for Allah over shame for people.*”

The sign of extreme deficiency of Imaan is that *Insaan* exhibits greater shame for people than for Allah Ta’ala. While a man will not commit a sin in public or in the presence of others for fear of humiliation, he commits the sin in seclusion without compunction. Now the question which arises is: Why does a Mu’min who believes in the omnipresence of Allah Ta’ala – who believes that Allah Ta’ala is ever present, knows and sees what he is doing – who believes that the Recording Angels are 24 hours together with him recording every word and deed – commit the sin when he is not in the company of other human beings? But when even a single person or even a child views him, shame prevents him from indulging in the

contemplated sin. However, when man believes himself to be alone, he indulges in the sin despite his belief in the Presence of Allah Ta'ala and the Recording Malaaiakah.

Every Muslim undoubtedly believes in the truth of Allah's attributes. He believes that Allah Ta'ala sees and is aware of his innermost thoughts. He believes that in his moments of seclusion when he commits his misdeeds, he is not alone, and that Allah Ta'ala watches him, and the Malaaiakah are recording his evil deeds. But this belief lacks the power of deterring him from indulging in the sin whereas the presence of a child is sufficient restraint to deter him from committing the misdeed. Thus, man has greater shame and more concern for a child than for Allah Azza Wa Jal.

This attitude is clear evidence for the deficiency of Imaan and for spiritual blindness. With the physical eyes, we are able to see others. However, due to the blindness of the spiritual eyes we are unable to perceive the Presence of Allah Ta'ala and the Malaaiakah, hence sins are committed without compunction when man thinks that he is alone despite his belief to the contrary. *Insaan* has more shame for human beings than for Allah Azza Wa Jal.

It is imperative that the Mu'min cultivates true shame for Allah Ta'ala. This is possible only if Imaan is developed to its minimum stage of perfection. There are two stages of Imaani perfection which is termed *Ihsaan*. Rasulullah (sallallahu alayhi wasallam) explained that there are two stages of *Ihsaan*. The highest stage is to worship Allah Ta'ala as if you are seeing Him. In other words, the belief in the constant and perpetual Divine Presence should be so vivid that its reality transcends our conviction of the physical objects which we see with our corporeal eyes. This stage of Imaani perfection is exclusive with the Auliya-e-Kaamileen and Aarifeen.

Imaam Abu Hanifah (rahmatullah alayh) was never seen with a bare head. He always had his topi on even when he was alone in his room. Once when a close associate queried the rigidity of this observance, Imaam Abu Hanifah said: "Should I not have shame for the Mala'ikah who are with me?" The perception of the presence of the Mala'ikah was vivid and real. The great Imaam's Imaan had reached the highest stage of *Ihsaan* in which the perception of the Divine Presence had greater reality than the perception which all people have of physical objects.

The lesser stage of *Ihsaan* as explained by Rasulullah (sallallahu alayhi wasallam) is: "If you are unable to worship Him as if you are seeing Him, then worship Him with the knowledge that He is seeing you." There is no lower stage of perfection than this degree of perception. There is no third grade. In the absence of these two states of *Ihsaan*, man is bereft of all *Ihsaan* notwithstanding the validity of his Imaan quantitatively speaking. But as far as quality is concerned, there is no degree below the two states of *Ihsaan*.

The stages of *Ihsaan* are cultivated by *Taqwa*, permanent and constant *Thikr*, and *Mura'iqabah* (contemplation/meditation). Without *Mura'iqabah*, acts of worship and piety in general are inadequate for producing the states of *Ihsaan*. Without *Ihsaan* our *Aqa'id* (Beliefs) remain dormant, remote and lifeless. With the attainment of *Ihsaan*, the *Aqa'id* will no longer be dead, lifeless spiritual organs. With *Ihsaan* perception of the transcendental truths and realities becomes vivid. The vision of the spiritual eyes (*the Baatin*) becomes stronger than the vision of the physical eyes. Only then will man have greater shame and fear for Allah Ta'ala than for creation.

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RIJS – THE ATTRIBUTE OF KUFR

“Similarly, does Allah cast rijs (filth) over those who have no Imaan.”

(An’aam, aayat 125)

“Verily, rijs (filth) has been cast over you (O Kuffaar!) from your Rabb.”

(A’raaf, aayat 71)

“Turn away from them, for verily they are rijs (filth).”

(Taubah, aayat 95)

“He (Allah) casts rijs (filth) on those who have no understanding (i.e. the unbelievers).”

(Yunus, aayat 100)

“Abstain from the rijs (filth) of idols.”

(Hajj, aayat 30)

“Verily, liquor, gambling, idols and divining arrows are rijs (filth) from the action of shaitaan.”

(Maa'idah, aayat 90)

“.....carrion (dead rotting meat, flowing blood, and the flesh of swine – verily these are rijs (filth).”

(An’aam, aayat 145)

Rijs or Najaasat is filth. All impure and haraam substances are described by the Qur’aan as rijs. There is absolutely no relationship and no compatibility between Imaan and rijs. These two are mutually repellent. There is absolutely no room for rijs in Imaan. On the contrary, rijs is an inherent attribute of kufr. We thus see the exceptionally strong inclination which kuffaar intellectuals in particular have with rijs.

Rasulullah (sallallahu alayhi wasallam) said: *“Allah did not create cure for my Ummah in substances which have been made haraam for them.”* However, in the realm of kuffaar medicine, *rijs* (filth) and *haraam* substances constitute primary sources of remedies. Rasulullah (sallallahu alayhi wasallam)

said: “*For every sickness there is a cure.*” This declaration should be read in conjunction with the other Hadith which prohibits filth and haraam substances as medicine for the Mu'mineen.

When these two Ahaadith are collectively studied the conclusion is conspicuous, namely, there is a cure for every disease in the myriads of pure, wholesome and halaal substances which Allah Azza Wa Jal has created in the plant, animal and mineral kingdoms. Muslims are not supposed to cast their gaze towards the avenues of *rijs* from which the kuffaar medical establishment sources its remedies.

The attribute of filth is so overwhelming in kufr that we find the minds of kuffaar scientists, doctors and intellectuals in general drifting firstly in the direction of *rijs* and *haraam* despite the availability of millions and millions of pure, wholesome and halaal substances. The array of *rijs* and *haraam* which the kuffaar establishments utilize is indeed formidable. The sources of their extraction processes for medical remedies and even food comprise of the following list: faeces of humans and animals, urine of animals and humans, phlegm of diseased persons, human placenta, blood, human bodies subjected to mutilation, feeding discarded dead babies to animals, cow dung from which the ingredient vanillin is extracted, cat excreta used in the most expensive coffee, cockroaches from which dye for sweets is extracted, human hair, semen, liquor, etc., etc.

The influence of western education has overshadowed the brains of Muslim intellectuals who have been brainwashed to believe that there is no cure for diseases other than in the *rijs* and *haraam* which the kuffaar medical establishment has certified. This attitude of mental slavery adopted by Muslims implies rejection of Rasulullah's proclamations mentioned above.

The permissibility of using *rijs* and *haraam* as medicine and remedy is in the same category as permissibility to eat a small quantity of pork. This permissibility arises at a time of dire straits when life is at stake and no halaal substitute is available. The permissibility of *rijs* medicine is not a norm as it has become nowadays. As far as the mountains of processed foods are concerned, the need is to abstain from most processed foods. ‘Halaal’ certificates do not transform the *rijs* into pure substances nor the *haraam* into halaal.

It is imperative for Muslims to exercise greater caution regarding the food and the medicines they ingest. The avalanche of *rijs* and *haraam* which is ingested contaminates Imaan and utterly eliminates whatever spiritual fibre a Muslim has developed by virtue of his Ibaadat.

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TRAVEL IN THE EARTH?

“Verily, the Rusul (Messengers) before you (O Muhammad!) were also mocked. Then the very thing with which the mockers mocked hemmed them. Say (to them, O Muhammad!): ‘Travel in the earth then see what was the ultimate end of the rejecters (of the Deen)’.”

(An’aam, aayats 10, 11)

There are many similar verses in the Qur’aan exhorting ‘travel’ to view the ruins of the civilizations of transgressors. When their transgression and denial of the Deen had exceeded all bounds, Allah’s universal punishment utterly destroyed entire civilizations such as the Aad, Thamud, the people of Nabi Loot (alayhis salaam) and others.

One of the sites of destruction – where the people of Nabi Loot (alayhis salaam) were destroyed by showers of stones from the heaven, viz. the Dead Sea region – has been developed into a zina resort for tourists. Kuffaar tourists are

flocking to this evil resort for enjoyment, and for nothing else. No one is ignorant regarding the forms of enjoyment which tourist resorts provide.

Many Muslims who have lost their Imaani bearings and who have ample haraam money to squander on haraam activities have seen it befitting to tour and enjoy themselves at the Dead Sea zina resort. Those who masquerade as people of the Deen aggravate their crime and sin by justifying their haraam touring of the haraam resort with the fanciful argument of ‘deriving lesson’ from the Dead Sea resort. In justification of their evil vacation, they cite the Qur’aanic verses which say: *“Travel in the earth and see the ultimate end (of destruction) of the rejecters/transgressors.”* In this aayat, so they argue, Allah Ta’ala exhorts touring the regions of destruction – the areas which were utterly destroyed by the punishment of Allah Ta’ala.

This argument is another specimen of *Talbees-e-Iblees* (the deception of shaitaan). Firstly, those who squander tens of thousands of rands to tour the Dead Sea zina resort are fully aware of the true motive for their tour. Allah Ta’ala says in Surah Al-Qiyaamah: *“In fact, man has full awareness of his nafs.”* What lurks in his heart, man is fully aware. Without the slightest fear of contradiction it can be claimed that whoever goes to the Dead Sea resort do so for nafsani pleasure, and for absolutely nothing else.

Secondly, those who go on this misguided tour into the region of Divine Wrath and Curse, pass their time in nafsani enjoyment in the five star hotels of liquor, gambling and zina. They devour contaminated, haraam and mushtabah food served by fussaaq and fujjaar staffing these evil hotels. They enter into a domain of transgression where Hijaab and Ibaadat are violated or abandoned or at least severely damaged. From the

moment they leave their homes to the moment they return, they are involved in transgression and neglect of *ibaadat*.

Thirdly, the argument which they raise on the basis of the Qur'aanic verses is utterly spurious. These verses are directed to a specific audience. If the Muslim tourists concede that they too are within the purview of the audience to whom the Qur'aan directs the exhortation to 'travel in the earth', then we too shall concede the veracity of their argument. All the verses exhorting travel in the earth to view the destroyed civilizations of bygone times, are directed to the *kuffaar* and *mushrikeen*. These verses were not exhorting the *Sahaabah* to leave *Madina* and *Rasulullah* (sallallahu alayhi wasallam) for viewing the ruins of the *kuffaar* civilizations. When the *mushrikeen* would mock and deny the Message of *Rasulullah* (sallallahu alayhi wasallam), Allah Ta'ala exhorted them to take lessons from the destroyed civilizations. The same chastisement could overtake and destroy them as well.

The *Sahaabah* did not entertain any doubt regarding *Tauheed* and *Imaan*. The audience to whom these verses were directed were exclusively the *mushrikeen* and the *kuffaar*. If those who love to visit the areas of destruction and curse say that they are among the *mushrikeen* and *kuffaar*, then undoubtedly, these verses will apply to them. These verses were never intended for the *Mu'mineen*. On the contrary, *Rasulullah* (sallallahu alayhi wasallam) forbade Muslims from venturing near to the accursed regions on which Allah's *athaab* (punishment) had descended. Even the water and ground of the *Dead Sea* region are accursed.

Once on returning from a *Jihad* expedition, *Rasulullah* (sallallahu alayhi wasallam) and the *Sahaabah* camped at a place in the desert. Soon after they had set up camp, *Hadhrat Jibraeel* (alayhis salaam) appeared and ordered *Rasulullah* (sallallahu alayhi wasallam) to immediately depart from that

area. It was an area where a former nation of transgressors was eliminated by the punishment of Allah Ta'ala. The pall of Divine Wrath and Curse still overhung the region. Rasulullah (sallallahu alayhi wasallam) issued instruction for immediate departure. Even the water of that region was accursed.

This episode exhibits the error of the interpretation of those who claim permissibility of visiting the Dead Sea resort on the basis of the Qur'aanic verses. If you are among the mushrikeen and kuffaar, then the verses apply to you.

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INTERNET MONEY- MAKING SCHEMES

The internet abounds with money-making schemes. In one such scheme which is currently gaining popularity, a membership fee of \$200 is paid. In lieu of the fee, there are two kinds of benefits. (1) Discounts at hotels, airline tickets, trading stores, etc. (2) Winning prizes of up to \$20,000.

The member is encouraged to enlist at least two new members. With every new member recruited, the prize amount increases.

This scheme, like almost every other similar scheme, is haraam. There are two elements of prohibition. *Riba* and *Qimaar*. The amount which will be won will certainly be more or less than the \$200 paid for the membership fee. This is the element of *Riba* (interest).

The prize is the consequence of the payment of the \$200. As such the element of *Qimaar* or *Maisar* (gambling) is introduced. Thus, on the basis of *Riba* and *Qimaar*, this money-making scheme is haraam.

In all these internet schemes, usually these two elements of *hurmat* (prohibition) are found. The very fact that no material commodity is being purchased or received in lieu of the \$200 should be adequate for the understanding of every Muslim who

has some concern regarding halaal and haraam matters. Even plain membership fees with nothing offered in exchange, are also haraam. Membership fees are classified as *Riba*.

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THE BAROMETER OF IMAAN

Choice of dress style is the effect of Imaan and kufr. It is precisely for this reason that the Fuqahaa have ruled that adoption of kuffaar dress-style is kufr.

The dress itself is not kufr. But the attitude of the heart which constrains a Muslim to adopt a non-Muslim dress-style is kufr since it displays a preference and a desire for something which belongs to the kuffaar. This attitude implies that the kuffaar style is better and more preferable than the style of the Ambiyaa, Sulaha and the Ummah. This is the attitude which exposes a Muslim to the grave danger of kufr.

Qaadhi Baidawi in his Tafseer of the Qur'aan Majeed states: *"Verily, wearing the clothes of aliens (kuffaar), tying a zunnaar (the holy thread of idolaters or the crucifix) and similar other acts have been proclaimed kufr because the acts display (or imply) rejection (of Islam). Most assured, a person who has accented the Rasool (sallallahu alayhi wasallam) will obviously not be so audacious to commit these acts."*

Leaving aside the technical argument pertaining to haraam and Makrooh, the question which has to be asked is:

Why would a Muslim give preference to the dress-style of the kuffaar? Why would a Muslim love to walk around with a bare head when 124,000 Ambiyaa, 120,000 Sahaabah and the entire Ummah of Islam from the very inception of this Deen, always covered their heads with a special type of headgear which belongs exclusively to Muslims? If your Nabi (sallallahu alayhi wasallam) and his Sahaabah always covered their heads, why

do you who claim to be their followers, love to bare your head in public like the kuffaar do?

A question for meditation is:

Whose style is it to wander around bare-headed and whose style is it to cover the head in public?

The barometer of a man's Imaan is his dress style. For some it is a barometer for ascertaining the very validity of Imaan, and for others a barometer to test the quality of their Imaan. At the least, kuffaar dress-style is *fisq*.

Is kuffaar dress, part of the Uswah-e-Hasanah (beautiful life pattern) of Rasulullah (sallallahu alayhi wasallam), or is Islamic dress part of this holy life pattern?

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MISCELLANEOUS MASAA-IL

1. It is Makrooh (and not permissible) for sick persons, travellers and prisoners to perform Zuhr Salaat with Jamaa't on a Friday in a place where Jumuah Salaat is being performed. On Fridays, such people have to perform Zuhr individually without Athaan and Iqaamah.
2. Drying with a towel after Wudhu is Mustahab.
3. Sadqah (optional charity – charity which is not compulsory) may be also be given to non-Muslims.
4. Smoking is strictly forbidden. Selling cigarettes is also forbidden.
5. Every Makrooh Tahrimi act is punishable with the Fire of Jahannum just as haraam acts are punishable.
6. During haidh to recite even less than an aayat is also haraam.
7. Buying and selling monkeys are haraam.
8. Paying fees to see animals perform is haraam.

9. It is not permissible to sell to non-Muslims a translation of the Qur'aan Majeed which contains the Arabic text nor is it permissible to make a gift of it to them.
10. Unnecessarily neglecting a Sunnat act is Makrooh Tahrimi.
11. Hadhrat Abu Bakr's name is Abdullah Bin Uthmaan (radhiyallahu anhu).
12. It is not permissible for the guardian, even if he is the father, to loan out the money of his minor child.
13. It is not permissible for a creditor to accept a gift from his debtor.
14. Riba (interest) is the excess (or additional amount) acquired by virtue of a contract.
15. It is haraam for ustaadhs to begin classes even a minute after the stipulated time. Ustaadhs are not entitled to receive pay for the time they arrive late or leave early or are absent.
16. If someone asks the direction to a temple, it is haraam to show him the direction.
17. Monetary fines are not permissible.
18. Membership fees are haraam.
19. The penalty charged for late payment of an instalment is riba.
20. Switching Math-habs for a worldly reason, e.g. for marriage, is akin to kufr.
21. Changing one's Math-hab for a purely Deeni reason is permissible.
22. The Sunnat length of a male's kurtah is halfway between the knees and ankles. The maxi kurtah on or below the ankles is haraam.
23. A wakeel (an appointed agent to sell a commodity) may not sell the article to himself.

24. Two different transactions are not permissible in one contract.
25. When reading a letter, it is incumbent to verbally respond to the Salaam of the writer.
26. A partner in a business is not entitled to wages. Wages for a partner are haraam. A partner is entitled to only profit.
27. When selling one currency for another currency, the official rate is the rate fixed by the parties. The bank rate is not the official rate for this purpose.
28. It is not permissible to use a pawned item. The item has to be kept in safe custody, not used.
29. If a husband gives his wife the option of invoking Talaaq on herself, she can exercise the option as long as she has not changed her physical position, e.g. she did not walk away or she did not engage herself in any work or she did not enter into a discussion with someone. As long as she maintains her position, the husband cannot retract the option.
30. Trading in haraam substances which are used in medicines is not permissible.
31. Sale of sports goods is not permissible.
32. Fishing with live bait is haraam. Selling live bait is likewise haraam.
33. Fishing and hunting for sport are haraam.
34. Partnership with non-Muslims is Makrooh.
35. Occupational 'rent' is not permissible. The money so derived is haraam.
36. Zakaat cannot be paid by waiving debt from a debtor. The waived debt will be a Nafl Sadqah.
37. If a Salafi is wearing ordinary socks (cotton, woollen, nylon), Salaat will then not be valid behind him. Salafis don't wash their feet during wudhu if they are wearing

- socks. They make masah on top of the socks, hence their wudhu is not valid.
38. When raising the hands at the time of Takbeer Tahrimah, the palms must be towards the Qiblah, not towards the face of the musalli.
 39. A gift is not valid if physical possession and full control of the gifted item are not assigned to the donee (the one to whom the gift is made). A mere document stating the gift is not valid. The vital requisite is possession.
 40. If Rasulullah's (sallallahu alayhi wasallam) name is heard while making tilaawat of the Qur'aan, the tilaawat should not be interrupted with Durood Shareef. Delay the Durood until completion of the tilaawat.
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THE DECEPTION OF THE RIBA SCHOLARS

Certain scholars and quarter-baked 'scholars' have perpetrated the huge deception of citing the Maaliki Math-hab in their abortive attempt to legalize riba for the capitalist banks. Interest charged on late payment of instalments is dubbed 'charity-penalty' by these scholars who are at pains to incorporate capitalism into the Shariah.

In the attempt to legitimize interest, these misguided scholars and some quacks following the deviated scholars, have kicked up much dust around a *mas'alah* of the Maaliki Math-hab – a *mas'alah* which has absolutely no relationship to riba / interest / penalty. By employing some skulduggery and deception the *mas'alah* of *Iltizaam* has been presented with confused with *baatil* and stupid interpretation. This term in the context of the discussion means to assume something as an obligation on oneself.

According to all Math-habs, i.e. according to the Qur'aan and Sunnah, when a person makes a pledge or promise or a vow,

then it is incumbent to honour the promise. It is not permissible to violate a promise/pledge/vow unnecessarily. When a person imposes on himself the obligation of even a Nafil act of ibaadat, he should ensure that he fulfils the promise he made to Allah Ta'ala. Similarly, if a person undertakes upon himself the obligation of giving Sadqah, he should not violate the pledge for no valid reason. Honouring pledges and promises is integral to Imaan.

There is however difference of opinion in the effect of *Iltizaam* or a self-imposed obligation according to the Maaliki Math-hab. While according to the Hanafi, Hambali and Shaafi' Math-habs, a promise has only moral consequences, according to the Maaliki Math-hab, in some cases it also has legal effect. In other words, the execution of the self-imposed obligation can be enforced legally by the Qaadhi or Islamic court. This rule of the Maaliki Math-hab has been battered out of context and proportion, and with deception and chicanery the ignorant and unwary are hoodwinked into understanding that according to the Maaliki Math-hab the interest-penalty which the capitalist banks and others levy on late-payment of instalments is permissible according to Imaam Maalik (rahmatullah alayh).

This is a forgery and *buhtaan* (slander) which the deviate scholars have heaped onto the Maaliki Math-hab. It is a 'fatwa' of trash – haraam trash and drivel which is outrightly rejected by the Maaliki Math-hab. There is absolutely no scope in the Maaliki Math-hab for payment of interest on late instalments. According to the prediction of Rasulullah (sallallahu alayhi wasallam) in the ages in proximity to Qiyaamah, Muslims will legitimize haraam by changing the names of the unlawful acts. This evil practice is being employed in a variety of haraam activities. Liquor, pictures, interest and even zina are passed off as permissibilities by the scholars of corruption.

Interest is deceptively called ‘charity-penalty’ and the Maaliki *mas’alah* is also deceptively and stupidly cited as the basis for this hallucinated permissibility. But, there is not the slightest scope for permissibility in the Maaliki Math-hab for the interest penalty, and the *mas’alah* of *Iltizaam* has no relevance to this issue whatsoever. In outright denunciation and rejection of the interest ‘charity-penalty’, the Maaliki Math-hab states:

“When he (the debtor) imposes on himself (makes iltizaam) that if he does not pay the claimant’s due at the appointed time, then for him (the creditor) will be so much (money). There is no difference of opinion (among the Maaliki Fuqaha) regarding the butlaan (nullity) of this because verily, it is Sareeh (explicit) riba.” (Fathul Aliyyil Maalik, Vol. 1)

While the penalty of default appears to be an accretion of this age, the Maaliki Fuqaha many centuries ago discussed it and ruled it to be *sareeh riba* (unadulterated riba – absolute riba).’’

The scholars of deviation and corruption have thus sold their souls to the devils for the dollars of the dunya. Charity which becomes morally incumbent is pure Sadqah for the Pleasure of Allah Ta’ala and to gain thawaab (reward). The interest-penalty is not Sadqah which can become obligatory on a person who gives a bank the undertaking to pay it if he defaults in timeously paying his instalments. A haraam act does not become halaal on the basis of a promise.

The ‘promise’ by the debtor to pay interest (the so-called charity-penalty) is not Sadqah. One does not require intelligence to understand that this penalty is *sareeh riba* as has been explicitly stated by the Fuqaha, including the Maaliki Fuqaha. The Mujlisul Ulama of S.A. has explained this issue in greater detail in their booklet, *The Penalty of Default*. Copies are available from them.

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A KING AND A SCOUNDREL

A man asked Hadhrat Abdullah Ibn Mubaarak: “Who is a king?”

Ibn Mubaarak: “A Zaahid (one who has renounced the world).”

The Man: “Who is a scoundrel?”

Ibn Mubaarak: “A man who acquires the world with his knowledge and his deeds.”

Hadhrat Hasan Basri (rahmatullah alayh) said: “The Ulama are lanterns of the ages. Every Aalim is a lamp of his age. The people of his era derive light from him. If there had not been Ulama, people would have been like animals.”

The Ulama in this context refer to those men of Ilm who practise in accordance with their knowledge. They fear Allah Ta’ala. Describing such Ulama, the Qur’aan Majeed says: *“Verily, of the servants of Allah, only the Ulama fear Him.”* Learned men who lack fear and whose practical life is in conflict with the Ilm they have acquired, are known as ‘ulama-e-soo’ (evil ulama). The Mashaaikh say that two classes of persons have harmed the Deen the most: evil rulers and evil ulama. In fact the damage caused to the Ummah by evil ulama is worse than the evil of evil kings.

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HOW THE MUSLIM SHOULD REACT

Hadhrat Bakr Bin Abdullah Muzni (rahmatullah alayhi) presents the following sketch of a Muslim’s character:

“When you see an elderly person, honour him, and understand that he has surpassed you regarding acceptance of Islam and rendition of virtuous deeds. If you see those who are younger than you, then too, honour them, and understand that you have surpassed them in the commission of sins. When people honour you, then understand this to be the favour of Allah Ta’ala for

which you are not deserving. If you are ridiculed or disgraced, then understand that this is the effect of your sins. If you throw a stone at your neighbour's dog, then assume that you have distressed him (your neighbour)."

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IFTAAR THE SUNNAH WAY

Rasulullah (sallallahu alayhi wasallam) said: "When you make Iftaar (break the fast), do so with dates or with water (if dates are not available), for verily, it is pure and it is a purifier."

A Hadith also states: "Rasulullah (sallallahu alayhi wasallam) loved to make Iftaar with three dates or with something which the fire did not touch (i.e. uncooked)."

Rasulullah (sallallahu alayhi wasallam) also said: "Whoever finds dates, let him make Iftaar with it. Whoever does not find dates should make Iftaar with water."

In a Hadith-e-Qudsi, Allah Ta'ala says: "Verily, the most beloved servants to Me are those who are the quickest in Iftaar." (*Note: A salient feature of the shiahs is to delay Iftaar*) According to the Hadith, the moments of Iftaar are most auspicious. It is a time of great barkat and Maqbooliyyat. Duas are quickly accepted at this time. According to the Hadith, at least one dua made at the time of Iftaar is assured of acceptance. The time of Iftaar should, therefore, not be squandered in feasting. Iftaar is not the time for feasting and filling the stomach. Break the fast lightly with dates the Sunnah Way.

Spend a few minutes before Iftaar and the couple of minutes after Iftaar (before Maghrib Salaat) in Dua or Thikr. Come to the Musjid a bit earlier and make niyyat of Nafl I'tikaaf thereby deriving maximum benefit and thawaab. Engage in Dua or Thikr until the Athaan. Break the fast with dates as soon as the Athaan goes or as soon as the time of

Iftaar is confirmed, even before Athaan. The fast may be ended as soon as the sun has set. It is not necessary to wait for the Athaan. But be sure of sunset. By the time the Athaan has ended, your Iftaar Ibaadat will have been completed.

Observance of the Sunnat Way of Iftaar allows you to be in the Musjid before the Athaan. You gain the thawaab of Nafl I'tikaaf and the benefit of the holy minutes to spend in Dua and Thikr. You are saved from rushing to Musjid, from missing a raka't or partly of the first raka't, and from panting in your Salaat due to having rushed to Musjid. The Sunnat Way enables you to perform your Ibaadat in a dignified and calm way. Remember that Iftaar is not the time for feasting.

After Maghrib, there is no need to rush from the Musjid. Perform at least four raka'ts Salaatul Awwaabeen, preferably six raka'ts, after the Sunnat and Nafl of Maghrib. Ramadhaan is the opportunity for increasing your stock of ibaadat and for fortifying your Rooh and for weakening and neutralizing your nafs.

May Allah Ta'ala bestow to us all the taufeeq to perform our ibaadat correctly in accordance with the Sunnah of Rasulullah (sallallahu alayhi wasallam).

THE REWARD OF IKHLAAS

On an extremely cold day the entire wilderness was white with snow and ice. Hadhrat Zunnun Misri (rahmatullah alayh) saw a Jewish monk scattering some seeds.

Zunnun: "What are you doing?"

Monk: "Today the ground is covered with ice. I am scattering the seeds for the birds. Perhaps Allah will grant me its reward."

Zunnun: "The seeds of an alien (i.e. a kaafir) are unacceptable in Allah's Court."

Monk: “Be it so. Allah sees what I am doing. This suffices for me.”

Sometime thereafter during the days of Hajj, Hadhrat Zunnun (rahmatullah alayh), was astonished to see the same monk making tawaaf of the Ka’bah with considerable devotion. Looking at Zunnun, the Monk said: “See how rewarding was my scattering of seeds.”

Hadhrat Zunnun (rahmatullah alayh) supplicated: “O Allah! In return for a few seeds you bestowed this treasure (of Imaan) to the Jew who was engrossed in kufr for 40 years.” A Voice responded: “I do as I please.”

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THE NEED FOR A MUSLIM NAME

Islam emphasises the adoption of an Islamic identity. It is imperative in terms of the Shariah that a Muslim be identified and recognized from his external appearance as well as from his name.

It was the practise of Rasulullah (sallallahu alayhi wasallam) – the Holy Prophet of Islam – to change the name of any Muslim if he considered such name to be unbecoming of a Muslim. A name which creates the impression that its bearer is a non-Muslim is not permissible.

According to Islamic teaching, a name, i.e. an Islamic name, has spiritual effects which exercise good moral influence on the person bearing the name. Such significance Islam accords to only Muslim names – the names which were borne by the Messengers of Allah, by the Sahaabah and the great Auliya (Saints of Islam). Since the names of these august personalities are blessed, they bring along with them blessings for the person who is thus named.

Islam proscribes the keeping of meaningless names and names having bad connotations.

The name which a Muslim keeps indicates the religion he is aligned to. If he has a name which non-Muslims keep, other Muslims cannot identify him from such un-Islamic name. If a Muslim with an un-Islamic name dies in a strange place where he has neither friends nor relatives, he will be deprived of the last Islamic burial rites and prayers which are compulsorily discharged when a Muslim is laid to rest. But, if his identity document reflects an Islamic name, the Muslim community is under Islamic religious obligation to attend to the funeral and burial rites of the stranger. The keeping of an Islamic name, is, therefore, an utmost necessity.

The Holy Prophet said: "Whoever emulates a nation becomes of them." Muslims are not permitted to adopt the ways, styles, customs and appearances of non-Muslims. It is a religious requirement for followers of Islam to adopt a separate identity. Adoption of an Islamic name is one way of identifying with Islam. It is part of Islamic culture to adopt an Islamic name. No American or English non-Muslim will be pleased to adopt the name Abdullah or Muhammad, for example. Similarly, it should be understood that a non-Muslim name is not preferred nor permissible for Muslims.

THE SIGNIFICANCE AND IMPORTANCE OF A NAME IN ISLAM

Rasulullah (sallallahu alayhi wasallam) emphasised the importance of beautiful names for children. The importance which the Shariah attaches to beautiful and pious names is of such a degree that Rasulullah (sallallahu alayhi wasallam) would change the bad name of even an old man.

A beautiful name exercises a spiritual influence and impression on the character of the person concerned. Similarly, an evil name has its evil influence on a person.

A beautiful name is among the Huqooq (Rights) which the child has over his/her parents. When parents fail to uphold this right, the child has a claim against them for this failure.

A 'beautiful' name in Islam does not refer to names which sound fanciful to the modern ear nor does a beautiful name mean a modern name or a name which is new to the ear. A beautiful name is the name of Islam's pious and saintly personalities, i.e. the names of the Ambiya, Sahaabah and Auliya. Newly fabricated names can never be the same nor exercise the same beneficial spiritual effects as the old names of the Ambiya, Sahaabah and Auliya even if such new names have good meanings.

Food for the thought of the Mu'min is: Why would a Muslim desire a new name in preference to the names of the Ambiya, Auliya and Sahaabah? If a Mu'min is true in his claim of love for the Ambiya and their close followers, then why will he/she search for the names of non-entities, the names of Fire-Worshippers, the names of fussaah, fujjaah and the nonsensical names of just any Tom, Dick, Harry and Jane simply because the names appear to be nice-sounding to the modern ear? Remember that even if a name of a pious Muslim is kept with a wrong or un-Islamic niyyat, then that name too will be a bad name, e.g. naming one's son after some sportsman or sportswoman. Even if the name by itself is good, the impure niyyat destroys the barkat of the good name. The fisq and fujoor of that faasiq/faajir person will rub off to a degree on the akhlaaq (moral character) of the one bearing the name.

Thus, it is haraam to keep names such as Parvez, Imtiaz (after the cricketer), Mehboob (after the film-producer), Zareena, Zaranov, Farah, Parveen, etc.

While it is only right and respectable to ask the senior in the family to choose a name, the first right of choosing a name for the child belongs to the mother. It is she who has borne the

baby in travail upon travail. Her wish and desire in choosing her baby's name should be respected if she observes the limits of the Shariah in choosing a name.

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BID'AH HALQAH THIKR

It was reported to Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) that a group of persons (non-Sahaabah) was sitting in a *halqah* (circle) in the Musjid reciting in unison 100 times Allahu Akbar, 100 times Laailaaha illallaah and 100 times Subhanallah, using pebbles for counting the number of times. In receiving this information Hadhrat Ibn Mas'ood (radhiyallahu anhu) went to the Musjid and found the group conducting their congregational Thikr program. He exclaimed:

"Count your sins on these pebbles. I guarantee then that none of your virtuous deeds will be destroyed. Alas upon you, O Ummat of Muhammad (sallallahu alayhi wasallam)! How quickly have you lapsed into destruction! There are still numerous Sahaabah among you; the garments of Nabi (sallallahu alayhi wasallam) have not yet become old nor have his utensils broken, but you have opened up the gateway of deviation." (Musnad Daarmi)

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THE CALL FOR RE-INTERPRETATION – ENEMIES FROM WITHIN

From different quarters of the globe, calls for the reinterpretation of the Qur'aan and its Shariah are being heard. Some of the enemies from within the fold of the Ummah call for the abolition of the Qur'aanic Penal Code which requires *Rajm* (Stoning for adultery) and *Qat' Yad* (Cutting off the hand of thieves).

Other enemies call for the abrogation of the Qur'aanic concept of the superiority of man over woman. Some lesbians disguised as Muslims, advocate the appointment of female 'imaams' for Salaat in the way Christians have ordained females as bishops. Others again seek to extract Qur'aanic approval for homosexuality and same sex 'marriages' in exactly the same way as the morally and mentally deranged kuffaar proponents of vice and immorality are doing.

In brief, the call is to abolish the entire edifice of Islam reared on the foundations of the Qur'aan and Sunnah. However, inspite of this being the true goal of the enemies from within, the plot which is being orchestrated from without requires the retention of the Islamic label.

THE MASSES

While the enemies from within acting under the aegis of their kuffaar handlers may be able to dupe and mislead some persons whom Divine Fate had decreed to don the mantle of *irtidaad* (i.e. *becoming murtadd*), there is no hope of ensnaring the masses who subscribe to unadulterated Islam despite their deviant and immoral practical life. The retention of the Islamic label is thus prudent and expedient for entrapping the masses into the cauldron of kufr which the enemies from within our ranks are brewing under instruction of their paymasters who dole out the dollars liberally in the conspiracy to subvert and destroy Islam.

SUBVERSION

The ultimate goal of the global conspiracy against Islam is to destroy the Ummah. The surest and swiftest method for enacting the demise of the Ummah is the subversion of Islam. If Islam can be subverted and abolished, there remains then no Ummah of Islam.

HYBRID ‘MUSLIMS’

In the same way as the West has achieved its goal of alienating a large number of university educated Muslims from Islam, it has initiated its conspiracy of alienating the masses from Islam by a devilish program of abolishing Islam. The foot soldiers which the western agencies of this conspiracy have recruited are the self-same university products of hybrid ‘Muslims’.

The West has succeeded in hoisting these hybrid ‘Muslims’ – the *zindeeqs* – in positions of governance to rule the lands of Islam. We thus have their agents such as Mubarak, Musharraf, Qadhaafi, Prince Abdullah and a myriad of others, all operating under cover of the Islamic label. The attempt is now to convert the Muslim masses to complete the plot for achievement of the goal.

MORATORIUM

One such enemy from within called for a ‘moratorium’ on Islamic punishments. This is indeed a subtle way of calling for the abolition of the Islamic penal system. The call is part of the Kufr plot to destroy Islam, but it has been cleverly presented to allay the fears of those of superficial brains.

HANDLER

The threats from within are in a variety of forms. But the handler is from outside. Tens of millions of dollars have been set aside to lure secular-minded Muslims into the conspiracy to initiate the program of **kufr and irtidaad at various levels of Muslim society.**

THE ENEMIES

The enemies of Islam consists of different classes.

- 1) Those non-Muslim preachers and missionaries who actively propagate venom against Islam and Muslims.
- 2) The political leaders of the West whose eyes are set on the natural wealth and strategic geographical location of the lands of Islam.

3) The *zindeeqs* and *mulhids* (the heretics) who operate from inside the folds of the Ummah. Their desire is to unfetter themselves from the stringent restrictions of the Divine Shariah. They are generally the university-educated so-called intelligentsia.

4) Secularists who are in the pay of foreign western governments and intelligence agencies plotting to destroy Islam. Their aim is twofold: Money and shedding Islam which they believe has outlived its utility.

While this category of enemy is also of the *zindeeq* class, they differ with class No. 3 in motivation. The secularist *zindeeqs* mentioned above, in No. 3 are motivated solely by their *nafs*. The desire is only gratification of the carnal desires which cannot achieve fulfilment while shackled to the Shariah.

The *zindeeqs* in class 4 have an added agenda. Their aim, in addition to finding freedom for carnal expression, is the acquisition of money – large amounts of dollars – which their outside masters and handlers award munificently.

5) The Ulama-e-Soo' (the Evil learned men) whose prime motive is *hubb-e-jah* (love of fame) and *hubb-e-maal* (love of wealth). This category of enemy is prone to accept the money-offers of the outside enemies. Although their intention may not be to destroy Islam, they are actively involved in the conspiracy for despicable motives of the *nafs*.

About this category of enemy, Rasulullah (sallallahu alayhi wasallam) said:

“Verily, I fear for my Ummah Aimmah-e-mudhilleen (learned ones who mislead).”

THE CHIEF

The chief in charge of the whole league of Islam's enemies, both inside and outside enemies – is shaitaan, himself. He employs a large variety of *shayaateenul ins* and *shayaateenul*

jinn (human and jinn devils) to put into operation his plot to destroy Islam.

MONEY

The intelligence agencies of the West have set into operation elaborate plans throughout the Muslim world to entice the so-called Muslim intelligentsia to participate in different social and educational programmes designed to ensnare the Muslim masses into acceptance of the abolition of Islam without them even realising the satanic danger which the programmes pose.

Concerted efforts are being made to attain the satanic goal with money – the goal which the enemy has failed to achieve on the battlefield.

Large sums of money are dubiously offered to Daarul Uloom, Madrasahs, Muslim organisations, educational and social structures with the precondition: *‘Toe the line. Revise your syllabus. Teach subjects of enlightenment. **Re-interpret the Qur’aan to satisfy the call of the age of liberalism.***

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INTELLECTUAL DEFICIENCY – WOMAN’S NATURAL ATTRIBUTE

Rasulullah (sallallahu alayhi wasallam) had described women as *Naaqisaatul Aql* or persons of intellectual deficiency. The female’s intellectual deficiency is in relation to the man’s *Aql* (intelligence). Since Allah Ta’ala has created man as the ruler of women, Divine Wisdom demanded that he be bestowed with a superior intellect. The Qur’aan Majeed states:

“Men are the rulers of women.”

SCEPTICS

While the sceptics suffering from deficiency of Imaan finds Rasulullah’s designation intolerable and extremely unpalatable in view of the diametric conflict with the concepts of the gender mob, the studies of intelligent non-Muslim researchers

confirm what Rasulullah (sallallahu alayhi wasallam) said, although a Muslim of healthy Imaan has no need for the confirmation and research of aliens. Nevertheless, for the benefit of the dithering hearts of sceptics vacillating between kufr and Imaan, we reproduce a report on this subject:

“.....a study claims that the cleverest people are much more likely to be men than women. Men are more intelligent than women by about five IQ points on average, making them better suited for ‘tasks of high complexity’, according to the authors of a paper due to be published in the British Journal of Psychology.

Genetic difference in intelligence between the sexes helped to explain why many more men than women won Nobel Prizes or became chess grandmasters, the study by Paul Irwing and Professor Richard Lynn concluded.

They showed that men outnumbered women in increasing numbers as intelligence levels rise. There were twice as many with IQ scores of 125, a level typical for people with first-class degrees.

When scores rose to 155, a level associated with genius, there were 5.5 men for every woman.

Dr. Irwing, a senior lecturer in organisational psychology at Manchester University, said that he was uncomfortable with the findings. But he added that the evidence was clear despite the insistence of many academics that there were “no meaningful sex differences” in levels of intelligence.

“For personal reasons I would like to believe that men and women are equal, and broadly that’s true. But over a period of time the evidence in favour of biological factors has become stronger and stronger”, he added.

“I have been dragged in a direction that I don’t particularly like, but it would be sensible if the debate was based on what we pretty much know to be the case.”

The findings from the study involving 24,000 students will

intensify a battle of the sexes that was triggered last week by Michael Buerk, the BBC newscaster, who complained that “life is now being lived according to women’s rules”.

Professor Lynn argued in a letter to *The Psychologist* this month that the differences between the sexes were explained by a link between IQ and brain size. He said: “Men have larger brains than women by about 10 percent and larger brains confer greater brain power, so men must necessarily be on average more intelligent than women.”

(By Tony Halpin, Education Editor, The Times)

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In the creation of Allah Azza Wa Jal there is no waste and superfluity. The Qur’aan Majeed declaring the Divine Intent underlying creation states: “We have not created the heaven and the earth and whatever is between them in idle sport. Most certainly, that is the idea of the kuffaar.”

There is, therefore, no need for a genius IQ of 155 to comprehend why Allah Ta’ala created men with larger brains than women. There is also no difficulty and perplexity in comprehending why physically a woman is weaker than a man and why there are so numerous biological differences between men and women, both within the human body and without. And, even a person with a sub 100 IQ can quite readily understand why there are stark emotional differences between men and women, and why beards grow on the faces of men and not on the faces of women.

Kufr is the worst disease which afflicts the mind and heart of men. Men who appear to be ‘intelligent’ and endowed with the brains of a genius, fail to recognize even empirical truths and realities directly related to the physical and material dimension of the world in which the kaafir materialist dwells. Although recognition of these real existences in the material world are unrelated to awareness and comprehension of transcendental truths and values, the aberration of *kufir* blights the natural

functional capacity of the brain and reduces it to a level of insane ‘*tagleed*’ of ‘personal reasons’, norms and concepts of the prevailing concepts of ‘enlightenment’. Thus, even a “senior lecturer in organisational psychology at Manchester University”, despite being in possession of the material facts of his in-depth scientific research, considers it sufficiently rational to aver: “*that he was uncomfortable with the findings*” although the evidence was clear to substantiate the claim of meaningful sex differences.

IRRATIONAL

The professor, who has arrived at an intelligent conclusion on the basis of scientific facts, finds it rational to irrationally say: “For personal reasons I would like to believe that men and women are equal...” Yet his findings based on intelligent study of scientific facts, constrain him to make the ‘bold’ proclamation: “*But over a period of time the evidence in favour of biological factors has become stronger and stronger.*”

The undeniable reality of the intellectual, physical and emotional superiority of the male has been repeatedly confirmed by the scientific studies and researches of the men of science who irrationally like to believe in the equality of the sexes.

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THE WORST CALAMITY – GHEEBAT

Barring kufr, there is no greater calamity of the tongue than the sin of *gheebat*. Unawareness of the meaning of *gheebat* and its wide and intensive prevalence to the degree of addiction, have effaced the notoriety of this vice from the minds and hearts of people.

Every strata of society is afflicted with this disease, including the Ulama and the moral guides. No conversation is without its quota of *gheebat*. Defining *gheebat*, Rasulullah (sallallahu alayhi wasallam) said that it is a true statement made behind

someone's back, which will cause him hurt if it is conveyed to him. Gheebat is not a false statement. A false statement made behind someone's back is worse. It is termed *buhtaan* (slander).

ITS RAVAGES

Gheebat ravages a person's Imaan and destroys his good deeds, transferring these to the one who is the subject of the gheebat. In addition, the sins of the one whose gheebat is made are transferred from him and loaded on the person guilty of the gheebat.

The treasure of thawaab acquired from Salaat, Saum and other acts of ibaadat are effaced by the vile sin of gheebat. It is most unintelligent to indulge in such a tasteless crime which brings utter ruin to years of *A'maal-e-Saalihah*.

PUNISHMENT

An awful punishment for gheebat awaits for one in the Aakhirah. One form of punishment for this sin will be forced feeding of rotting human flesh which emits unbearable stench. The Qur'aan Majeed, warning us against gheebat says: "What! Do any of you love to eat the flesh of a dead brother? Undoubtedly, you detest it."

On the Night of Mi'raaj during his tour of the heavens, Rasulullah (sallallahu alayhi wasallam) saw a group of people who had long steel claws with which they were scratching and tearing out the flesh from their faces and breasts. When he asked for an explanation, Jibraeel (alayhis salaam) said: "*They are the people who used to devour the flesh of people and assailed their reputation.*"

They were people who had made gheebat their occupation.

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JADOO – MAGIC

Jadoo (magic, sorcery, witchcraft) is an evil and a satanic science. Its reality is confirmed by the Qur'aan Majeed.

While there exists real *saahireen* (satanic magicians / sorcerers), numerous are fakes, and so are those who claim to have the ability to neutralise and eliminate this evil.

Most *aamils* (those who counter magic) who diagnose magic in a victim, are unable to cure the patient or exorcise the evil being/spell which grips the victim.

There are two types of *jadoo*. The *jadoo* of sorcerers, and the *jadoo* of the nafs. While the former is a reality, the ‘jadoo’ of the nafs is a figment of the imagination of weak-minded people.

PRETEXT

It has become fashionable to attribute to *sihr* just any peculiar behaviour or physical ailment a person may have contracted. Headaches, anger, illicit relationships, a sharp drop in sales and a myriad of normal and natural events and development are attributed to magic.

On the flimsiest pretext, *jadoo* is suspected. People have become paranoid on this issue. Family members are wildly accused of having enlisted the aid of sorcerers to harm relatives with *sihr*. *Aamils* who purportedly ‘journey’ into the metaphysical and spiritual realm, ‘see’ in their trances the blurred forms and appearances of people. These persons are then accused of having perpetrated the *sihr*.

TRANCES

Some *aamils* degenerate to the level of even naming the visionary faces they had beheld in their trances. Yet the Shariah prohibits this. The testimony of an *aamil* in this regard is not admissible in the Shariah.

Even if the *aamil* happens to be a pious man, shaitaan is able to influence the trance and himself appear in the form of different persons who are then accused falsely. It is for this reason that the Shariah does not accept the visions of *aamils* as proof for a claim.

NAFSAANIYAT

Many cases of assumed *jadoo* are actually the ‘jadoo’ of the

nafs. The inconsiderate attitude of the person is the effect of his nafs which desires expression for its lust. The inordinate desires of the shaitaani nafs, and the man's submission to these dictates are the effects of pure nafsaniyat and shaitaniyat. This has no relationship with *sihr*. A man's extreme anger, an illicit relationship, a drop in sales, etc. are not to be presumed as effects of *sihr*.

MUJAAHADAH

The only way of salvation from this evil is *mujaaadah* (struggle) against the nafs. Submission of the nafs to the demands of the Shariah is the remedy for the *jadoo* of the nafs.

Indulgence in haraam and transgression is the consequence of obedience to the nafs. It has no relationship with *sihr*.

It is observed that when a man becomes obsessed with a female in an illicit relationship, his wife and other relatives fail to understand his obsession. They and the quack 'aamils' quickly attribute the man's attitude to *sihr (jadoo)* whereas no *sihr* is involved in the man's evil relationship. It is a plain case of shaitaniyat and nafsaniyat. The man is simply enslaving himself to his nafs and giving expression to the inordinate cravings of his lustful nafs.

As long as a person who has become intoxicated by the cravings of his nafs refuses to struggle to restrain and neutralize his nafs, he will remain in its tentacles, inebriated with the 'jadoo' of the nafs.

THE MIND

Undoubtedly, *sihr* is a reality. But in most cases there is misdiagnosis and false diagnosis by quacks and fraudulent 'aamils' whose motive is to fleece people of their money. They take advantage of the ignorance and gullibility of people to line their pockets.

Even if a person is perhaps afflicted with *sihr*, and a genuine aamil is not available, he (the patient) should combat the effects of the *sihr* with the power of his mind. He should counter the demands of the *sihr* in the same way as he would

fight the dictates of the nafs and shaitaan. He has to apply pressure to restrain himself from fulfilling what the *sihr* is supposed to do to him.

Generally *sihr* is perpetrated to create enmity between husband and wife in order to break down the marriage. Such *sihr* is perpetrated at the instigation of envious persons. Now when the spouses can understand with their rational senses that they are being constrained by some invisible force to fight between themselves or to deliberately do something to annoy or harm one another, then they should simply utilize their Aql (intelligence) and struggle to restrain the ‘force’ which from within them demands the commission of an evil deed calculated to ruin the marital relationship. With the mind, thikr, duas and mujaahadah, it is possible to neutralize the effect of *jadoo*.

It should, however, be remembered that most of the imagined ‘jadoo’ is nothing but the demands of the evil nafs, and the remedy for this type of ‘jadoo’ is only *mujaahadah* – to struggle against the nafs and neutralize its demands.

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HUQOOQ OF WOMEN

Commenting on the abuse of the Shar’i rights of women, Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

“Nowadays there is considerable deficiency in the fulfilment of the rights of wives. Such denial of rights is great injustice and cruelty. Husbands tend to become frustrated over even the little acts of discretion of their pure and chaste wives. In their frustration and constriction of heart they violate the rights of their wives. This is most unintelligent.

Husbands fail to realize that in spite of the indiscretion of wives, they remain chaste and pure. They guard their chastity. This one attribute (i.e. chastity) overshadows all their indis-

cretion. In this attribute of chastity the honourable females of Hindustan are in fact like the Houris of Jannat.

If such a wife is deserted by her husband without him informing her, without her being aware of his whereabouts and without him having made any arrangement for her maintenance, she will remain at home guarding her chastity and honour. If the husband suddenly returns after years of absence, he will find his chaste wife in the same corner where he had abandoned her.

CHASTITY

Regarding this very lofty attribute of chastity in chaste women, Allah Ta'ala says:

"If you dislike them, then perhaps you like something (an attribute in them) in which Allah has put considerable goodness." (Qur'aan)

Absorbed in her chastity, she has no need for pretence and display of customary mannerisms (as is the practice of unchaste women of these times). On the contrary, the real capital of unchaste women is deceit and cunning to deceive the husband. Ignorant people describe this customary display of manners as refinement whereas it is an artificial act."

OUR COMMENT

The plaudits which Hakimul Ummat confers on women apply to the simple, chaste and purdah nasheen women of former times. Today such women are rare exceptions. Westernization has taken its toll. Chastity is the lost capital of women. They are in this age bereft of simplicity, modesty and honesty. Cunning, pretence, treachery and ingratitude are their hallmarks.

Hadhrat Hakimul Ummat would have had some other comments if he was living today. The question of women in this day remaining chaste, contented, patient and resigned to Allah Ta'ala if husbands abandon them for years, may be entertained in dreams. A little incompatibility and sternness of the husband

are considered grounds for separation. Some learned men too have fallen in the snares of women, hence 'annulments' have become a joke. The very institution of Nikah has been reduced to a mockery.

LA'NAT

The meaning of Allah's *La'nat* is incomprehensible to the women of today. They feel competent and strong enough to live and perish and be resurrected in Qiyaamah under the *La'nat* of Allah Ta'ala, but they are not prepared to subdue their evil emotional attributes for the sake of the happiness and success of their married life. Thus, we find that women are prepared to ruin their lives and the lives of their children in this world and the Akhirah for the sake of enjoying the haraam freedom of kuffaar women.

PRISON

The home has become a prison for most women on account of their innate attitude of ingratitude. Allah Ta'ala has ordained that the whole world is a prison for the Mu'min. In this worldly prison, home is or is supposed to be a sacred sanctuary. But modern woman desires the streets and the vile gazes of immoral men, hence her home has become a prison for her. But it is a place of safety. A place of holiness. A place of Rahmat. A place of Noor and a place in which she can attain lofty ranks of Divine Proximity. It is a place in which she can gain the ranks of martyrdom (Shahaadat).

IRRETRIEVABLE BREAKDOWN

Irretrievable breakdown of the marriage is an alien concept rejected by Islam. This western concept allows for divorce for reasons which are never valid in the Shariah of Allah Ta'ala.

If a woman fancies another man or she does not find her husband up to her pre-marriage idea of expectation, this will constitute grounds for divorce in the kuffaar conception. This attitude will foster disobedience and aloofness in the wife,

culminating in a barrier developing between them. Thus, the aim of *irretrievable breakdown* is achieved.

IMMORALITY

Adultery and immorality are no longer valid grounds for divorce in the western sub-culture. But, a post-marriage dislike developed by the woman is regarded valid ground for wrecking the marriage and ruining the home. Any stupid argument is valid in a subculture for the attainment of *irretrievable breakdown* of the marriage. This attitude militates against the sacred institution of Nikah and the obedience which the Qur'aan and Sunnah impose on a wife for her husband.

A woman who demands Talaaq from her husband for kuffaar reasons – for reasons upheld by the western subculture – for reasons never accepted as valid by Islam, will be denied even the fragrance of Jannat. She remains perpetually under the dark shadow of Divine Curse.

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DREAM INTERPRETATION

Hadhrat Hakimul Ummat said: “Piety is not among the necessary attributes of a person who interprets dreams. Abu Jahl was an expert interpreter of dreams. Just as it is not a requisite for a Buzrug (Saint) to be a medical practitioner, so too is it not incumbent for him to be a *muabbir* (interpreter of dreams).

Interpretation of dreams is a special science which is unrelated to piety. When Hadhrat Sayyiduna Abu Bakr Siddique (radhiyallahu anhu) interpreted a dream, Rasulullah (sallallahu alayhi wasallam) commented that part of the interpretation was correct and part erroneous. If piety was a necessary corollary of interpretation, then there is none superior to Hadhrat Abu Bakr (radhiyallahu anhu) in piety.

Inspite of this, he erred in the interpretation while Abu Jahl, the arch-enemy of Islam would offer correct interpretations.”

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SHAKING THE HEAVENS

During the time of Rasulullah (sallallahu alayhi wasallam) there was a trader who plied his trade between the Land of Shaam (Syria) and Madinah. He would not accompany the trade caravans on account of his trust in Allah Ta'ala (*Tawakkul*). He journeyed alone through the deserts and wilderness with his merchandise.

Once whilst on a journey from Shaam to Madinah, he was accosted by a highway robber on horseback. Screaming at the trader, he said: “Halt!” The trader halted and said: “Take my wealth and allow me to proceed.”

Robber: “The wealth belongs to me. I desire to take your life.”

Trader: “What will you do with my life? Your need is the wealth. Let me proceed.”

Robber: “The wealth is mine. I intend to take your life.”

Trader: “Allow me to make Wudhu, perform Salaat and make dua to my Rabb Allah Azza Wa Jal.”

Robber: “Do as you please.”

The trader made Wudhu and performed four raka'ts Salaat. He then raised his hands towards the heaven and supplicated to Allah Ta'ala as follows:

يَا وَدُودُ ! يَا وَدُودُ !
 يَا ذَا الْعَرْشِ الْمَجِيدِ ! يَا مُبْدِيءُ
 يَا مُعِيدُ ! يَا فَعَّالُ لِمَا تُرِيدُ ! أَسْأَلُكَ
 بِنُورِ وَجْهِكَ الَّذِي مَلَأَ أَرْكَانَ
 عَرْشِكَ, وَ أَسْأَلُكَ بِقُدْرَتِكَ الَّتِي
 قَدَّرْتَ بِهَا عَلَي خَلْقِكَ
 وَ بِرَحْمَتِكَ الَّتِي وَسَّعَتْ كُلَّ شَيْءٍ
 لَا إِلَهَ إِلَّا أَنْتَ
 يَا مُغِيثُ أَغِثْ نِي !

Translation: "O Most Loving One! O Most Loving One! O
 Thou of the Majestic Throne! O Originator of Creation! O
 Returner (of creation after its destruction)! O Thou Who does
 as You please! I supplicate to You through the medium of the
 Noor of Your Presence, which fills the pillars of Your Arsh. I

supplicate to You through the medium of Your Power by means of which You command over Your creation. And I supplicate to you through the medium of Your mercy which encompasses everything. There is no god but You. O Helper! Help me!”

After he had recited this Dua thrice, he suddenly saw a handsome man dressed in green on a beautiful horse standing by him. In his hand was a glittering spear. Seeing the stranger on horseback, the robber quickly advanced towards him. The stranger made a sudden attack and with one blow sent the robber reeling to the ground. He ordered the trader to kill the robber.

Trader: “Who are you? I have never ever killed anyone and I have no desire to kill him.”

The stranger after killing the robber, said:

“Know that I am an angel from the third Samaa’ (Heaven). When you supplicated (made dua) the first time, we heard the doors of the heaven creaking. We then said: ‘Something has happened.’ Then you supplicated the second time. The doors of the Heaven opened up and there were sparks like the sparks of fire. Then you supplicated the third time. Jibrael (alayhis salaam) descended to us from the Samaa’ (above) proclaiming: ‘Who is prepared to aid this man in distress?’ I then supplicated. ‘O my Rabb! Appoint me to kill him (the robber).’ Know, O Servant of Allah! Whoever supplicates with this Dua which you had made, in any difficulty, danger and distress, Allah will remove it (the calamity) from him and aid him.”

The trader arrived safely with his merchandise in Madinah. He went to Rasulullah (sallallahu alayhi wasallam) and informed him of the episode and his Dua. Rasulullah (sallallahu alayhi wasallam) commented:

“Verily, Allah had inspired you with His Asmaaul Husnaa (Beautiful Names). When dua is made with these Names, He responds, and when He is asked with these Names, He gives.”